Evangelical Christendom

"Unum Corpus sumus in Christo."

March-April, 1936

"Absolutely Trustworthy": An Easter Uplift

THESE words may at some time have caught the eye of some of our readers, posted in large letters at railway stations and other places. They were used in reference to a journal issued in the interests of the commercial world. The words, while sounding almost too high for mortal things, are strikingly suggestive as to higher and spiritual things. Of nothing earthly can it be literally said that it is "absolutely trustworthy"; relatively so it may be; so far as mortal ken can reach, or mortal power ensure, this or that in which we are concerned below, may be trustworthy in the highest degree, but the absolute, the positive, and infallible ground of trust is found in God alone. "He builds too low who builds beneath the skies"; the arm of flesh, however strong, may not be trusted, nor the best that man can show be too implicitly relied on. The words of the prophet are worthy of closest attention, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth, for in these things I delight, saith the Lord." We cannot too absolutely trust in God, eternal truth attends every utterance from above, and heaven and earth may sooner pass away then one jot or one tittle of the word of Jehovah fail. Earthly things continually disappoint us, they dazzle and allure by their promises of good, and by their seeming ability to satisfy, but no sooner do we rest upon them, and seek to delight ourselves with their proffered bliss, than we find ourselves deluded, discomfited, and deceived. The best of earthly gifts, the sweetest of earthly enjoyments, and the surest of earthly foundations are but perishable, fleeting, and liable to crumble and decay; heaven alone can supply abiding treasure, satisfying store, and sure grounds of confidence and hope.

At this Easter Season let us seek to strengthen our faith, and heighten our joy by contemplating some of those things on which we may safely build, and rest secure.

1. *The Word of God is absolutely trustworthy.* God has been pleased to embody the revelation of His will in a Book, written by different men, at different times, and in different places, but all uniting in one grand common testimony, and all inspired by one Divine Spirit to write that, and that only, which was given them of God to record. For over two thousand years that book in its Old Testament portion has been, beyond all dispute, in precisely the same form as we have it now, nothing has been added to it or taken from it. The same books as are now found to make up our Old Testament Scriptures, composed the Scriptures used by our Lord, and so often quoted from, and endorsed by Him, as the Word of God. The New Testament canon has for at least sixteen hundred years been precisely the same as it now stands, so that for many centuries the Bible has been before the world in all the majesty of its claim to be regarded as the one true and complete revelation of God to man; while proofs are not wanting that for four thousand years past the earlier portions of the Book have held the same position among those to whom they were given. All sorts of attack have been made upon the authority of this Sacred Word, all that subtle argument, keen debate,

bitter hatred and scorn, as well as kingly power, crafty policy, and force of arms, could do to crush it, and expel it from the world has been done, so much so that its preservation through so many centuries is a fact nothing less than miraculous, affording in itself one of the strongest possible proofs of its Divine origin and character. Yet to-day the Bible stands forth in clearer light, and presents more indubitable claims upon our faith and obedience, than ever before; testimonies to its genuineness and authenticity, both internal and external, being constantly forthcoming to the joy of devout believers in its full inspiration, and to the confusion of those who desire its fall. Not one statement of science has been demonstrated, nor one fact of history proved, which contradicts or even shakes any utterance of the Divine Word. Theories have been started, probabilities shown which have for a time made timid onlookers tremble for the Ark of God, but over and over again, those theories have been exploded, such probabilities completely overturned, and the Bible made triumphant over all. No fears need be entertained for its future history, to the end of time the good old Book must hold on its way, for its truth and the truth of its Almighty Author are one and the same; it is the living Word of the living God.

2. *It follows therefore that the Promises of God are "absolutely trustworthy."* The Bible sparkles with promises, they are found on every page, and adapt themselves to every need. As Mr. Spurgeon once strikingly said, "The promises of God are to the believer an inexhaustible mine of wealth. Happy is it for him if he knows how to search out their secret veins, and enrich himself with their hid treasures! They are an armoury containing all manner of offensive and defensive weapons. Blessed is he who has learned to enter into the sacred arsenal, to put on the breastplate, and the helmet, and to lay his hand to the spear and to the sword! They are a surgery in which the believer will find all manner of restoratives, and blessed elixirs; nor lacks there an ointment for every wound, a cordial for every faintness, a remedy for every disease. Blessed is he, who is well skilled in pharmacy and knoweth how to lay hold on the healing virtues of the promises of God! The promises are to the Christian a storehouse of good. They are as the granaries which Joseph built in Egypt, or as the golden pot wherein the manna was preserved. Blessed is he who can take the five barley loaves and fishes of promise, and break them till his five thousand necessities shall all be supplied, and he is able to gather up basketfuls of fragments." Yes, truly these promises are "exceeding great and precious," and they are all "Yea and Amen in Christ Jesus to the glory of God by us." We may all safely say, as Dr. Watts once said of them, "I believe them enough to venture eternity upon them." None ever yet trusted them, and found them to fail.

3. *Again we remark the Salvation of God is "absolutely trustworthy."* Salvation is the great theme of God's Word from beginning to end, its great purpose is to reveal it as the evidence of Divine Love to our fallen race. Sin has enslaved our nature, and bound mankind, hopelessly and helplessly from every human standpoint, in its slavish chains. Apart from the grace of God in Christ, it is all darkness within and without, for time and eternity, so far as the souls of men are concerned. But God is merciful, full of compassion, and ready to forgive; He is longsuffering to usward, not willing that any should perish, but that all should come to repentance. Hence it is that He has sent His own, His only-begotten Son to die for men, that through His death we might have life. Jesus has come into our world, He has "suffered the just for the unjust, that He might bring us to God," and by His death, resurrection, and ascension to the Father's right hand as our Saviour, has laid a foundation imperishably strong, and immovable. "Thus saith the Lord God, Behold, I lay in Zion a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not be ashamed." Rejoice all ye whose faith is resting there, safe for ever is the soul that makes the Salvation of God its trust. Sin cannot overthrow it, Satan cannot prevail against it, death and hell are vanquished by it. It is an everlasting Salvation, it imparts everlasting life to all who are interested in it, and conducts all its happy possessors to an everlasting home beyond the grave. No room for doubt or fear, suspense or anxiety, depression or gloom, if Christ be really thine, and His Salvation in thy soul. All is well for time and eternity with those who are the saved of the Risen Lord.

Headquarters Notes

THE Council have received the following acknowledgments of their Resolutions concerning the death of King George V. :—

Buckingham Palace.
4th February, 1936.

Dear Sir,

I am commanded by Queen Mary to convey to the Council of the World's Evangelical Alliance an expression of Her Majesty's grateful and sincere thanks for the kind letter of sympathy addressed to Her on the occaion of the death of His late Majesty.

I am to assure all concerned that Queen Mary, in her sad bereavement, much appreciates this thought of Her.

Yours very truly,
GERALD CHICHESTER,
Private Secretary to H.M. Queen Mary.

The General Secretary,
World's Evangelical Alliance,
19, Russell Square, W.C.

Home Office,
Whitehall.
17th March, 1936.

Sir,

I have had the honour to lay before The King the loyal and dutiful Address of the World's Evangelical Alliance on the occasion of the lamented death of His late Majesty King George the Fifth and have received The King's Commands to convey to you His Majesty's grateful Thanks for the assurances of sympathy and devotion to which it gives expression.

I am,
Sir,
Your Obedient Servant,
JOHN SIMON.

The Chairman,
World's Evangelical Alliance.

The King's Coronation.—The Council have unanimously agreed to arrange a Day of United Intercession and Conference at the time of the approaching (1937) Coronation of King Edward VIII. There will be many loyal subjects of His Majesty throughout the Metropolis and the Empire who, at the time of the Coronation in Westminster Abbey, will wish to make use of this opportunity for united prayer for our King, Queen Mary, the Royal Family, and for the whole Nation and Empire. This Day of Intercession and Conference will be similar to the notable commemoration held in June, 1911, at the time of the Coronation of King George V. and Queen Mary. It will be organised on the same comprehensive basis as the Royal Albert Hall Silver Jubilee Thanksgiving in May last. The date will be announced as soon as possible after the date of the Coronation is fixed. It is expected there will be three great gatherings —at 11 a.m., 3 p.m., and 7 p.m. The proposal already has the hearty co-operation of Christian leaders of all denominations. Further particulars will be announced.

Our Ninetieth Birthday.—This year the Evangelical Alliance attains its ninetieth birthday. It will be celebrated on Monday, May 11th, at 3 and 7 p.m., in the King's Hall (adjoining the Holborn Restaurant), the entrance to which is in Newton St., Holborn. At the Afternoon Meeting the Chair will be taken by Andrew Williamson, Esq., and at the Evening Meeting by the Bishop of Norwich. Apart from the interest attaching to these meetings in view of the Ninetieth Anniversary, we shall be meeting at a time when both national and international interests represented by the work of the World's Evangelical Alliance call for individual interest and we express the hope that our friends everywhere will arrange to be present to support the Chairmen and to take part in the meetings. Further particulars will be announced.

The B.B.C. and Religious Broadcasting.—There is widespread displeasure and uneasiness throughout the country, although at present it is not centralised, with the B.B.C. in relation to religious broadcasting. While there is much for which we can, and ought, to be grateful in the arrangement of religious programmes and speakers, there is a good deal which can and ought to be criticised. We remark upon (a) the absence of the positive Evangelical message, both in preaching and speaking; (b) the identification of propaganda with facilities afforded to the Roman Catholic Church, and the high frequency of Father Martindale as a speaker and preacher on behalf of that Church; (c) the arrangements made for the broadcasting

of religious talks, largely philosophical and rarely evangelical and positive. Here we might refer to the recent series by the Dean of St. Paul's, who belongs to the Modernist school of thought in the Church of England, and whose talks on the subject of "Immortality," helpful as they were in some respects, included what appeared to be to many the condonation of Purgatory, a purely Roman Catholic invention; confusion of thought concerning the state and final judgment of the impenitent dead; and encouragement of prayers for the dead, which hitherto have found no place in the Book of Common Prayer of the Church of England since the Reformation.

Much more might be said. We wish to approach the subject with reserve, and yet with that action which the situation calls for. It is unfair to those who, Sunday by Sunday, make use of the wireless to have to endure the continual disturbance of mind which the present position creates, especially as the discretion on speakers is in the hands of one man and one school of thought, while those who listen cannot speak for themselves or make any kind of protest or reply (except by correspondence with the B.B.C.) concerning matters which they feel and know to be vital to the presentation of the Gospel of Christ in its fulness and purity.

We should be helped by hearing from our readers at home and abroad. The matter is one not confined in its importance to Great Britain, there is the Empire beyond; and countries of Europe, where so many (including Jews) listen in to the Sunday evening programmes. Listeners may be able to help us in coming to a decision upon some action favourable to Evangelical faith and witness. Please write to us fully and freely, and if desired correspondence will be treated as private and confidential.

Annual Business Meeting.—As required, the Ordinary General Meeting of Members (only) of the British Organisation for the transaction of formal business in accordance with Article 21 of our Articles of Association (the Alliance being an Incorporated Body), will take place at the Registered Offices, 19, Russell Square, London, W.C.1, on Thursday, April 23rd, at 12 noon, to receive and adopt the Report of the Council, and of the Auditors, for the year ending March 31st, 1936, to re-elect the Vice-Presidents and the General and Executive Councils, and to transact any other ordinary business of the Association. All Members of the Alliance are welcome at this statutory Meeting provided their subscription is not in arrear for the year previous to the Meeting.

Deputation—Two Notable Meetings.—The Annual Meeting of the Liverpool Auxiliary took place on Wednesday, March 11th, in the Church House, Liverpool, the Chair being occupied by Rev. A. Galbraith, Minister of Toxteth Park Baptist Tabernacle, who is the President of the Auxiliary for the current year. Mr. Galbraith spoke warmly of his associations with the Evangelical Alliance, and of its work at home and abroad, and was followed by Rev. Robert F. Chisholm, of Wallasey (New Brighton) Presbyterian Church. Mr. Chisholm, describing his associations with the Alliance and the General Secretary while he was working in Transylvania, emphasised the importance of the foreign deputation work, and said in Eastern Europe the forces of Christendom were facing a position of difficulty much more insidious and dangerous than that against which they had fought in the past, and one of the great services the Alliance was rendering was giving to those peoples sympathy and encouragement. In the countries involved in the present crisis there was a lack of evangelical witness which could give a stabilising power in these critical times.

The General Secretary dealt with the subject of the Evangelical attitude and message in the present world crisis. One reason, Mr. Gooch suggested, why the world had the present crisis was because the nations had departed from God. He believed that war was judgment, and suggested that the Prime Minister be appealed to to consider the question of national and individual prayer in this crisis. Their attitude in these times must be that of standing fast by the evangelical faith, and giving witness to the full-orbed Gospel of Christ. The following resolution was unanimously adopted :—

> This Annual Meeting of the Liverpool Auxiliary of the World's Evangelical Alliance, profoundly impressed that deliverance from the present world crisis and serious threat of war is to be sought and found in confession of national sins

and prayer to God, earnestly invites the Prime Minister and the Government to discuss with the proper authorities and to recommend the appointment of a Day of humble and national Prayer to Almighty God for the blessings of peace and the spiritual enlightenment of the nations.

Canon Copner in a closing Address emphasised the long history and international work of the Alliance, commending its interests to all. Through the kindness of Mrs. Heber Radcliffe those present were entertained to Tea after the Meeting.

BATH.—The Banqueting Hall of the Guildhall was well filled on Friday evening, March 20th, with a representative gathering of clergy, ministers and other Christian friends assembled to further the interests of the World's Evangelical Alliance. The Chair was taken by Rev. A. St. John Thorpe, Rector of Walcot, who, before calling upon the Speakers, Rev. C. M. Chavasse, M.A., M.C., Dr. R. C. Gillie and Mr. H. Martyn Gooch, General Secretary, said :

The names of our three speakers are all honoured names in the evangelical world. I do not intend to make a speech but I should like to say how glad I am to identify myself with work in connection with the World's Evangelical Alliance. I have known Mr. Gooch for a good many years. We, in Bath, remember with thanksgiving the Week of Prayer held earlier in this year. It was my privilege to be present at the great meeting organised in the Royal Albert Hall on the occasion of the Silver Jubilee of the late King George, when the Duke of Kent was present, and the Bishop of Norwich was in the Chair. One sees that this Alliance has not only a local but a national aspect, but just now I should like to emphasise its international character. It is one of the biggest organisations whereby the Protestant Churches throughout the world are linked together. In these days when there is a real strain in international life it is a privilege as well as a duty to give all the support we can to such an organisation as this which really holds the secret of unity among the nations because all its work is concentrated in one motive—to glorify God in Jesus Christ.

As might be expected, Mr. Chavasse in an Address based on the words "world," "evangelical," and "alliance" reviewed the outlook to-day mentioning more especially the question of the Jews, their persecution in Germany and their gradual return to the Holy Land; the European situation; and at home the grave question of Church and State—"each one of these three great issues," Mr. Chavasse said, "shows the need for the World's Evangelical Alliance." We hope to publish the Address in full in a later issue.

DR. GILLIE said :

I should like to give a little testimony to the range of the World's Evangelical Alliance. In my younger days I attended a prayer meeting during the Universal Week of Prayer, held in a north country town of considerable size, at which I was considerably moved. I had no idea then of the fountain which moved me and it was years after when I found that it was the World's Evangelical Alliance behind that Week of Prayer; and that they not only promoted these united prayer meetings in a north country town but also all over England, Europe and the world. It is one of the most outstanding things when God put it into the hearts of some who were Churchmen and some who were not to institute the Week of Prayer, that they should have been able to present a plan capable of continuous expansion. The Alliance publishes a bi-monthy magazine, *Evangelical Christendom*, which is one of the ablest. It never hesitates to attack but it never attacks under a veil. It says "this is the word or place; this is what we attack." It presents accounts of the noble struggles, even the victorious struggles, of evangelical and protestant groups all over the world. In a simple and humble way, it describes something of the assistance which centres in this Alliance. I turn over the pages of its magazine again to read reports of some of the meetings of the Week of Prayer. They read like a romance. Here is one from Tunis, North Africa—"We met at various centres during the Week. At these meetings each one offered prayer in the language he, or she, knew best—French, Italian, Arabic and English." Think of it—in Tunis this united prayer meeting! Four languages needed to give everyone power of expression! We turn the page and so look elsewhere—"Beyrut, Syria.—The universal Week of Prayer was observed in Arabic and Armenian churches as in past years. For the third successive year a joint Communion service concluded the Week. The initiative came from the pastors of the Arabic and Armenian Evangelical Churches. The church was full to the utmost capacity. Six hundred people were present and six ministers officiated, using six different languages—Arabic, Armenian, English, French, German and Turkish. The hymns were sung in six languages and the Lord's Prayer and the 23rd Psalm were repeated in unison." That is wonderful! Then we come to a place where my wife and I stayed and in which we were interested because our son was a newspaper correspondent there—Warsaw. "We set out a policy in Ukranian and it was published in the Lutheran papers. The opening meeting in Warsaw took place at the Anglican Church. You cannot picture the big crowds which came. The church hall, the vestry, a second hall and the hall staircase were full of people." The article then goes on to describe that every night was the same. It comes to the concluding evening: "On Friday evening we met and not for the first time the church was full. On the platform were all the pastors taking part in the Week of Prayer. The Bishop of the Greek Church was present and the two Old Catholic priests were in church."

The Evangelical fire spreading! There was something like a conflagration there. Something like that is taking place in different centres all over the world. I want you to feel something of this fountain of activity and that if it were strengthened, it might become more wonderful; because there is no doubt that, whilst there is amazing devotion, with greater support from us there could be a fuller and finer activity. The second thing I want to say in the way of testimony concerns some ten or more years ago when I had the honour to be one of the honorary secretaries of the World's Evangelical Alliance and, with Mr. Gooch, made a tour through some of the countries of Europe in which we knew there were noble evangelical forces at work but often under a cloud and discouraged. We went together and in Naples among other places I had the opportunity of speaking in English, my words being translated into Italian. More remarkable was our experience in Rome, in the big Waldensian Church, practically full. We spoke again in English, our words being translated. There was a most absolute feeling of brotherhood. We knew those people were accepting us and taking our poor words because they, with us, had hearts which Christ had claimed and which were beating in answer to Christ's. Our next expedition was to Czecho-Slovakia where, to a certain extent, the old Bohemian Church had fought and struggled and been almost crushed. We came into a large Protestant village where there had been no Protestant activity for centuries; but we knew the religious impulse was there and in some of these towns and villages there was a big weight of nearly the whole populations demanding an evangelical and Biblical religion. On a Saturday morning an audience as large as this gathered with intense eagerness to listen to the two brothers who had come some distance, not simply because we were English or could, to some extent, express ourselves fluently and give what sounded like a real message, but because we were bringing them what they wanted to hear, what satisfied their hearts, what clothed them for life and made them unafraid of death. One could never forget that gathering of hungry people. We were just the point of the spear; the peal of the trumpet. That is what the World's Evangelical Alliance is doing by its witness, its writings, its correspondence from headquarters, and its contributions not inconsiderable, though they might be larger if only we received increased income. Through the World's Evangelical Alliance I have come to know in the true bonds of trustful fellowship many fellow Christians in the ministry and outside the ministry. I think people often make a great mistake. They think we have to come together first by discussing, then thinking and praying together, and finally working together. I do not agree with them. Where we have the consciousness of a common experience, three or four great central facts summed up in the phrase I love—"God reconciling the world all to Himself in Christ"—reconciling others at the same time, that conviction shared, then you have something to work together about. When you are working together you must pray together; then you go along together; and then you can discuss to some purpose. In that way the World's Evangelical Alliance presents for those who want to use it a means of true brotherhood by which you know that if you ask a man to preach in your pulpit there will be no provisos and you know you would rather die than betray him by saying something which does not belong to the common brotherhood. The World's Evangelical Alliance has done more in that way to those who have yielded to its influence than anything else to bring us into mutual understanding. It is a large view, a large conviction, but it refuses to confound largeness with looseness. I get tired of the vague general phrase; of just the blurring outline. You come to the point where you misunderstand each other through blurring. The World's Evangelical Alliance says—Do you know the central convictions which inevitably belong to it, without which it cannot actually live? Are you willing to come into a fellowship which is guided and controlled by the spirit of the saving, reconciling God? Then come and let the blessing of brotherhood abide amongst us. That is why I enjoy and long to have meetings such as this. I think we have the spirit of God in the utterances of our visitors. I trust we shall have the spirit of God in our after work, for it is by prayer and a closer fellowship that the channel can be increased and the rush of the great stream through the channel become strengthened and God's will be more fully done.

In a closing Address Mr. Gooch outlined the home and foreign work of the Alliance and made an earnest appeal for new members and increased income.

The Religious Situation in Germany.—Our readers will find a good deal of information on succeeding pages (see Continental Notes) concerning the religious struggle in Germany, but it must be understood that the situation changes rapidly and what may be printed as correct for one week may require some modification later. As we are preparing this issue of *Evangelical Christendom* a report has come in from our special correspondent in Berlin. We think it presents an accurate and up-to-date account of the religious situation. Our correspondent says:

The average German does not grasp what is going on, so it is not surprising if the situation is misunderstood in other countries. Let me attempt, therefore, to explain the situation as it is seen here by many thinkers. It must be remembered that all the time there is proceeding behind the scenes a struggle between two parties in the State. On the one side there are the Army, the Navy, the Reichsbank (Dr. Schacht), Big Finance, and a proportion of officialdom—especially the Foreign Office. On the other side stand the Party and all its auxiliaries. Mr. Smith is, therefore, continually pulled two ways, and this accounts for some of the inconsistencies

that appear. Now the Army, etc.—let us call them Conservatives—are standing for a Christian civilisation such as they have been used to, and are, therefore, standing behind the attempt to reunite the Evangelical Church with the help of the Church Committees. The Party, however, regard with disfavour the division of Germany between two Confessions, the Protestants and the Roman Catholics, regarding this as a great cause of weakness to Germany. Having themselves no understanding for Christianity at all they believe that Germany would be stronger and better without such a religious division, and are, therefore, working with a fierce enthusiasm for a neo-paganism, which they think would unite the whole nation.

Now the moderate men in the Evangelical Church, the Lutheran Churches of Bavaria, Würtemberg and Hannover, for instance, believe that the Conservatives will win in the end, while the extremists of the Niemöller type are pessimistic and expect the worst. The extremists, therefore, are for breaking off all relations with the State as soon as possible, so as to have a freer hand in the future, and consolidate their forces before conditions get much worse. Incidentally they have not quite so much to lose, for on the whole in the areas where they are strong the glebe system is in force. A couple of farms belong to the Church in each village, and the income is for the Pastor and the Church School. In the other areas, however, in Baravia, Würtemberg, etc., the clergy are much more dependent on Church Taxes, and these are levied by the State on their behalf. If Church and State are separated the Church taxation system will fall to the ground, and those dependent on it will be in a desperate position. The Moderates, therefore, are disposed to support the Church Committees set up by the Church Minister Kerrl, believing that the danger of the Church being dominated be a pagan State is remote, and being impressed by the growth of peace in the Church observable.

The Church Committees in general have undoubtedly had a moderating influence on the Church leaders who are left over from the Reichbishop's régime. In fact these "German Christian" leaders are gradually disappearing; they go on leave and don't come back again. The Church Committees, therefore, have undoubtedly made progress, and will continue to do so as long as they can keep the hands of the Party off the Church.

Neo-paganism is undoubtedly a great and increasing danger. The Churches are greatly handicapped in fighting this by the strict censorship of all religious papers. Great efforts are being made by the Party to swing over the young generation from Church Schools to Schools where the National-Socialist philosophy has full sway, and they are having considerable success.

Continental Protestant Churches—Crisis and Appeal.—Our readers already know that the World's Evangelical Alliance is a kind of central bureau for help of various kinds to the Continental Protestant Churches as a whole. It would be impossible to read even the present issue of *Evangelical Christendom* without becoming impressed with the responsibilities of the Council at this time of crisis in many countries of Europe—Spain, Portugal, Germany, Poland, Austria, Greece, and Italy are among them. The Alliance is dealing with matters in some of these countries which concern the very existence of Protestant missions and work, and in more than one country delicate negotiations are in progress which involve the saving of Evangelical property, and Gospel witness where the intrigues of Roman Catholicism seek to overwhelm and overthrow it. The cause of the Protestant Churches of Europe as a whole in relation to religious liberty and the work of evangelization is the cause of the World's Evangelical Alliance.

The Council have before them at the present time most urgent appeals, where in large districts spiritual revival is taking place but cannot adequately be followed up for lack of Pastors or the means to pay the slender stipends of those already at work. In some parts, too, those wishing to worship God and to hear the Gospel of Christ are not even provided with places of worship, however humble. It may not be easy for Christian people at home to realise the difficulties and trials of the Protestant Churches and Christians abroad. Their distress, as well as their earnest appeals, are, however, focussed upon the Alliance House in London and it is essential to seek to bring home to our readers the responsibility which presses upon us all to help those who cannot help themselves.

Membership

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members or others who have supported its home and foreign work. This loss can only be reinstated as new Members and supporters are introduced.

Christian Education To-day*

By the Rev. BRYAN S. W. GREEN, B.D.

LOOKING at the two subjects down for our consideration this morning, namely "Home Life and Education," I could not help wondering why I was asked to have the privilege of giving the Address: whether it was because I am the product of a Christian home, or because I have but lately, and more recently than some here, left school and college, and ought to know something about education.

I am glad to be the product of a Christian home, and would willingly speak about the value of a Christian upbringing; but, with your permission, I would like instead to direct your attention to the second of the two subjects—quite big enough to occupy our fifteen minutes—the question of Christian education, some of its difficulties and what it means.

I want to confine my attention, if I may, to Christian education in England, since I have no experience whatever of it in any other country. All thoughtful students of the problem of Christian education in England will at once realise that it is not an easy one. The uninitiated Christian person who says, rather impatiently, I am afraid, "Cannot we have Christian education? Cannot the schools turn out Christian people? If not, it is quite a scandal," is forgetting that the problem is tremendously difficult when it is carefully considered.

In the first place, we are dealing with children and young people, and are confronting them with that which is most dear to us, if it is real to us at all; this confronting brings with it, inevitably of course, the danger of forcing on the children a second-hand religion. And while we thank God for our Christian homes and the Christians produced by them, we have also to remember that, owing to this very danger, the product of the Christian home is to be found among the worst riff-raff in the world.

One of the greatest tragedies which a Christian minister meets in the course of his work is to find the sons and daughters of Christian parents anything but Christians. In the very delight and zeal of winning our children for Christ—there lies the danger of imposing too soon, too quickly, or too dogmatically, our own particular apprehension of Christ on minds which should *grow* into the knowledge of Christ, rather than have it thrust upon them. We see often how Christian parents and Christian teachers have fallen into the error which our Lord avoided, that of imposing the love of God on others, instead of winning them to love God. That is the first difficulty, and a real one.

The second is that in any school which sets out to give Christian education, there will, in so far as the teaching is successful, be formed a nucleus of Christian young people. But as Dr. Norwood points out in his "Tradition of English Education," the very formation of a Christian nucleus in the school inevitably provokes a reaction, and makes those who have not yet reached the point of conversion, but may be well on the way, react against the idea of conversion, instead of winning them.

You have the same problem in any church. As soon as you get a body of intensely keen souls together, you see the reaction of those on the fringe; and the trouble is that among those who thus react are often the best characters, those most worth winning for Jesus Christ—as far as one may distinguish, because all souls are equal. That is one of the problems of your earnest Christian educator which is most frequently overlooked.

The third difficulty is denominationalism. As soon as you talk about religious education the Roman Catholics begin to cry that they must have their dogmatic theology;

*Address delivered at the Bible House, London, on the 10th January, 1938, in connection with the Universal Week of Prayer.

many Anglicans are the same; and our Free Church brethren immediately retort, "Nothing but the Scriptures." Now while none of us would wish for denominational teaching, we must recognise that behind that demand, when made by the best Christians, is the desire to ensure definite Christian teaching, as opposed to a vague teaching of the Scriptures. It is not easy just to have Scripture teaching in the schools; for those of us who know anything about young people know that those who have had just Scripture teaching at school have usually never read the Bible since. To them the Acts of the Apostles was merely a book of dates; the prophets a series of passages; and as for the Kings, the problem was not to get muddled between Israel and Judah; and so their whole interest collapsed.

Religious teaching is not automatically Christian teaching. You must have Christian teachers to teach Christianity. That is the problem, and the most thoughtful schoolmasters and schoolmistresses are engaged upon it. Had I been free, I had the opportunity of meeting masters from Charterhouse and others this last month or two for a conference. They are all meeting—the best Christian minds of to-day among them—for the discussion of difficulties in real Christian education.

Let us now go another step further and ask ourselves, what exactly do we mean by Christian education? What is the product we wish to evolve? I have myself found it extremely helpful, especially in university work, not to ask, "What do I want that fellow to be at this moment?" but "What is the product that I wish to see when he is thirty or thereabouts?" The real problem of Christian education to my mind is not what the boy is at fourteen, but what he is when he has reached manhood, about thirty? For the real tragedy, as any C.S.S.M. worker will tell you, is that Christian children by the time that they have arrived at the age of thirty seem to have settled down to something which, while perhaps not backsliding from Christian beliefs, is certainly not on a square with the Christianity outlined in the New Testament.

That is the real problem—to obtain such an education as will produce Christian men and women; young married men and women who are definitely, deliberately and decisively Christian. Most of our clergy will tell you that that is just the type of person we are lacking. Young people of nineteen? Yes, we have plenty. Middle age? The men, at any rate, were killed in the war. But where are the young people in the late twenties and early thirties who are staunchly, deliberately on fire for God in a definite way? We know perfectly well that they do not exist, or at least not many of them.

That is what we are after. We are not out to produce Christian idealists. One of the real reasons, I believe, why young Christians do not develop to steadfastness at thirty is this: at sixteen, seventeen and onwards young people are very much idealists, because they are trained in the modern teaching of history. And when you become an idealist you cannot help but see that the Lord Jesus was a great idealist; all the greater human idealists, for example Gandhi, acclaim Him. Communists are always anxious to say that Christ was very much of a Communist. At this stage young people are encouraged, for instance by talks on the wireless and by other teaching, to fix their ideals on to Jesus Christ. What happens when they come to the twenties and are disillusioned, and ideals are shattered, as they must be in the crucible of worldly temptations? Their ideals of Christ are shattered too because all were bound up together. How different is this from a personal, living knowledge of the true Christ, for, with this, when disillusionment and suffering come, the presence of Christ, as every real Christian knows, is most apparent. In the crisis He is most really present, and in disillusionment we know Him most truly. Ideals hitched on to an ideal Christ will not carry men through the experiences of life; they need to know Him as a Reality. The difficulty we have before us is to bring our children, to bring our students, to a real heart-knowledge, to the point when they can say, "I *know* Him Whom I have believed"; not "I know about Him," but "I *know* Him." And surely, if you had to define in two or three words what is the essence of Christian experience, it is this, the certainty of God in Christ. That is why the Early Church

conquered the world :—they had a certainty of God in Christ which nothing could shake. That is the experience—in all the different ways and forms in which it may come—to which we would bring our young people.

Very well, then : if that is the objective of Christian education, how are we to reach it ? Quite obviously, it must be by presenting Jesus Christ ; and there are three ways of presenting Him. We see Him in the historic Christ of the New Testament ; we see Him in the experience of the Christian Church, as through the ages men have believed in Him by faith, and He has moulded and shaped the lives of individual Christians and religious communities ; and thirdly we see Him in the personal experience of Christian people to-day. All these three ingredients, it seems to me, must come into Christian education.

The presentation of the third ingredient, that of Christ in personal experience to-day, obviously depends upon the Christian teacher. That is why I cannot understand the employment of non-Christian teachers in Christian schools ; this applies especially to missionary schools for, in England, I appreciate the difficulty of knowing whether a teacher is a real Christian or not. As Karl Barth has said, there are too many dangerous by-products and regrettable misunderstandings. The atmosphere of prayer and worship is something the Christian teacher generates unconsciously by living as a Christian, day by day, in his school.

Now for the second ingredient, the experience of Christ in the Christian Church. This, generally speaking, means Christian culture as we have inherited it : freedom of conscience ; the emancipation of women ; generosity; the attitude of enlightenment and liberty in our life ; the Christian teaching of history and the impact Christ has made on daily life. That is on the whole done well in our schools. They do get their Christian culture, and the credit is given on the whole, I think, to Jesus Christ and His influence.

But thirdly, the crux of the matter seems to me to lie in the presentation of the historic Christ, and there teaching seems to be failing lamentably. For there are three things about Jesus that must be emphasised if we are to present the real Christ, and not the Christ of our imagination. I give them to you in three texts which to me are the Gospel :—

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." (Heb. ii., 14.) God became flesh, and in Jesus Christ we see God revealing Himself.

"God commendeth His love towards us, in that, while we were yet sinners, Christ died for us." (Rom. v., 8.). God has suffered for our sins and proved His forgiving love.

"The Spirit Himself beareth witness with our spirit, that we are the children of God." The living Christ, revealed through the Holy Spirit, can become real to the heart and will of the individual man.

Now surely anything short of that presentation of Him is not lifting up the real Christ of the Christian Church, the real ChristWho can save boys and girls and young men and women, Who can make and keep them Christians. We are not asking for daily doctrinal teaching, but we are asking—at least I am asking—for Christian education, for more than a mere presentation of facts from which you can take any point of view you care to adopt. We are suffering from a lack of plain, straightforward teaching about Jesus Christ, from a lack, to put it bluntly, of real, plain theology. We are suffering from a nauseating disease, the disease of saying that Christian living, Christian character, the Christian spirit, are all that matter, and that Christian doctrine is of secondary importance. We shall learn one day that as we think, so we live ; and as Christ is presented to us we have to think about Him, and when we think rightly, and have right understandings about our Lord, we shall begin to live rightly.

The demand, then, that I make of Christian education is, firstly, for Christian teachers, with a personal experience of Christ ; secondly, Christian teaching of history, proving what Christ has done through His Church ; and thirdly the presentation of the real Christ of the New Testament, so that boys and girls and students, in God's own way and God's own time, without undue emotion, without being spurred on to some outward decision before God is ready, shall come in one way or another unto Him.

Spain Endorses Religious Freedom

By Dr. JUAN ORTS GONZALEZ

In the national election held on February 16th, 1936, there were several issues of great importance, such as amnesty for those imprisoned for participation in the revolution of October, 1934; replacement of workers dismissed because of connection or sympathy with that revolution; application of the agrarian laws as proclaimed during the first two years of the Republic; and so on. But the main and real issue of the election was whether Spain wanted the laicism of the Constitution of the Republic, with all its implications; or, the restoration of the supremacy of the Roman Catholic Church, with the consequent curtailment of freedom to all other religious confessions.

Before going further, I wish to give my readers the interpretation of the laicism of the Republic expressed some time ago by Martinez Barrio, who is now the President of the Congress, a position to which he was elected in order that he might—if necessary—succeed Alcala Zamora as President of the Republic. Time and again, and from reliable sources, it has been reported that Zamora was about to resign. If he should, the President of Congress would automatically succeed him; and Martinez Barrio is considered the right man for that high office. I give this information, in order that my readers may appreciate the value of his declaration on this vital question.

I asked him: "Does the laicism of the Republic imply that it is either irreligious itself, or in favour of unbelief?" And his reply was: "By no means. Laicism, on the part of the Republic, implies solely the guarantee of the private and public exercise of all moral religions, without special privilege to any." Later, while Catholics were in power and it was reported that the Republic was going to establish a concordat with the Pope, I asked him: "Will such a concordat give to the Roman Catholic Church an exceptional and more favourable position than other denominations?" And his reply was: "Such a concordat will never pass the Congress, while the Republican Constitution remains and there are true Republicans." I can add that this is the view of Azaña, also, and of all the Republican leaders of the present Government.

Therefore, instead of using the word *laicism*, which may be misunderstood by some of my readers, it can be said that the issue of the election was whether Spain wanted absolute religious freedom, or preferred to modify the present Constitution, restore the supremacy of the Roman Catholic Church, and continue granting her the education of the new generation. Everyone who read the posters, the speeches and the programmes of the Right Hand parties and the Left Hand (the only two parties or groups taking part, as the third one or Centre, organised only a month before the election, became practically a part of the Right Hand when all its candidates were included and voted for by the constituency of the Right Hand parties), knew that such was the real issue.

During the campaign, Gil Robles frequently appealed to his voters in these words: "Give me a majority in Congress, and I will restore the political life of Spain to what it was before the establishment of the laicism of the Republic." The meaning of the pastorals of cardinals, archbishops and bishops, was: "Vote for those who wish to re-establish the Roman Catholic Church with her traditional privileges; and vote for those candidates who will support the teaching of nuns and friars in schools and colleges."

On the other side, the Left Hand Republicans made this declaration: "If you wish to have restored the Republic of the first two years, with absolute religious freedom and supreme control by the civil Government in public education, vote for us."

Now then, such being plainly the issue in the recent election, are we not justified in stating that—by repudiating the Right Hand parties and giving such an overwhelming and significant majority to the Left Hand—Spain has committed herself to absolute religious freedom?

The verdict is not that of a mere group of Marxists, Socialists and Communists, but of

the majority and better-informed Spaniards. We can see this more clearly when we look into the data of the election which, in many respects, was unique and comparable only to that of 1931 which displaced the monarchy :

First, more Spaniards of all classes and types voted than in any previous election.

Second, the aims voted for were more definite : Recovery of the Republic as established in 1931 ; *or* Modification of the Constitution to suit the views of Catholics and Right Hand forces.

Third, more women voted than in the election of 1933, when supremacy was given to the Right Hand.

Fourth, Spaniards, as a whole, went to vote with clearer understanding and greater decision to stand by what they voted for. This aspect has been recognised by both Right and Left Hand.

Fifth, All the important cities, including even those of the Basque Provinces which have been heretofore under the absolute control of the Roman Catholic Church, voted for the Left Hand.

And, if such is clearly the verdict of the people, the present Government has no other honest way out except to carry through the mandate of the nation. Before going into an account of the decrees already issued in regard to these matters, as well as others which will be issued in the near future, it is well for my readers to know that—since the defeat in the elction—the Right Hand has systematically tried to provoke the masses, in order that they will burn convents and churches as they did in 1931, one month after the proclamation of the Republic. The Right Hand parties feel sure that, if such a repetition of vandalic acts could be brought about, it would be their best pretext for undermining the prestige of the Republic abroad and for their own appearance as victims of persecution. I would not make such a serious accusation, if I had not at hand many and convincing facts with which to support it. Is it surprising that the Left Hand masses, enraged by such atrocities, should burn some few churches and buildings of the Right Hand ?

The best proof that the masses would have done nothing without provocation from the Right Hand, is this : One week after the election, in many cities permission was asked from the Government for public demonstrations of satisfaction over the Left Hand victory ; and the Government was requested not to have police forces in sight to control the crowds. In Madrid and in Barcelona each, the crowds amounted to more than 500,000 persons ; and there was no disorder whatsoever. Only in Madrid, when the demonstration was over and the people were going to their homes, as the crowd passed by the residence of a prominent Catholic family, a pail of boiling water was poured on their heads from one of the balconies. Are they to be blamed, because they went up to that floor and took revenge by moving all the furniture out into the street ? That the Government is not a party to any disorder, can be seen from the fact that civil governors have been removed from office where disturbances have occurred even when these were provoked by the Right Hand.

Facts.

Besides the secularisation of all cemeteries, a new decree has been issued which forbids the interment of bodies in any private burying-ground ; which means that friars and nuns cannot bury their dead within the enclosures of their convents, but must bury them in the public cemetery or some burying place outside the grounds of their buildings.

Nuns and priests officially appointed for service in hospitals and prisons while Catholics were in power, are being displaced. It must be understood that a private hospital can have priests and nuns on its staff, if the doctors in charge want them ; but the Government wishes to be consistent with its laicism, and is not willing to pay or officially appoint any priest or nun for Government service.

Since the establishment of the present Government, some lecturers of the Roman Catholic Church have been prosecuted for attacking the Republic or the spirit of the Constitution. Cardinals, archbishops and bishops, have to be more particular about the language used in their pastorals, because the Government considers these public documents and is prepared to prosecute their authors, if the ideals of the Republic are attacked. In this connection, there occurred recently a laughable incident. The Roman Catholic Primate of Spain issued a pastoral recommending to the priests not to mingle with politics and to circumscribe themselves to the preaching of the Word ;

and, since before the election he had published another pastoral plainly advocating that they vote for Right Hand candidates, the Left Hand papers have ridiculed him for his change of policy, now that his side is defeated.

The Government has said nothing yet about the subsidy of seventeen million pesetas granted by the Right Hand to the Roman Catholic Church as pensions for priests who, two years after the Republic was established, were to be deprived of ecclesiastical positions which had previously been guaranteed to them by the State and which paid yearly salaries of not more than 7,000 pesetas. That subsidy for pensions may be revoked, or at least greatly reduced, as it was pronounced an anti-constitutional concession by the Left Hand as a whole, when granted by the Right Hand then in power.

A decree has already been issued dealing with the return of properties to the Society of Jesus. This Society was dissolved by the Government in 1931, and its properties were taken over and used for educational and other Civil Government purposes. During the last two years, some of those properties were returned to the Jesuits by the Right Hand. One incident in this connection is typical of the cleverness of the Roman Catholic Church. The Republic based its decree of dissolution of their Society on the fact that the Jesuits make a vow of obedience to a sovereign, alien potentate, meaning the Pope. The largest and most important property returned to the Jesuits by the Right Hand was the University of Deusto, which the Nuncio claimed was the rightful property of the Pope himself, as lawful sovereign of the Society of Jesus. By the new decree, thorough investigation will be made into the return of such properties. Of course, the Government is aware that—although apparently not belonging to the Jesuits, but to someone else—such owners were really disguised Jesuits; and the decree states that such ownership does not give a good title for the return of those properties.

The most important changes inaugurated will be those with regard to teaching by friars and nuns.

Someone may ask, Why is not the Republic of Spain willing for friars and nuns to teach, as they do in England and the United States? The answer is that Spanish friars and nuns teach from a standpoint different from that held by Roman Catholic teachers in the other two countries, which are under Roman Catholic *Hypothesis*, meaning that not all the doctrines and privileges of their Church can be taught and claimed; whereas, Spain is under Roman Catholic *Thesis*, by which they are required to teach and claim all the doctrines and privileges of their Church. So, in Spain, they have to teach that separation of Church and State, religious freedom, and freedom of the Press are devilish heresies. Would it not be committing national suicide to confide the education of the younger generation to such teachers?

Conclusion.

I would like to convey to my English readers a clear impression of the great opportunity which the victory of the Left Hand offers to the Protestant forces for a systematic, national campaign of evangelization. I am sure that the Republican authorities will give us all facilities for such a campaign. As the result of a visit to a large section of the Andalusian and Mediterranean region; of lectures and sermons given in several important cities; of my efforts here in Málaga, and especially the first steps in my campaign of Newspaper Evangelism—I can assure my friends in England that Spain is again in a receptive mood for hearing the Gospel.

I have just received a letter from one of the most popular evangelists in Spain, a man with such qualifications that even Marxists, Communists and Atheists are willing to listen to him. He writes: "Oh, my brother! will our Spanish Protestant leaders take advantage of this great opportunity? I have been preaching to big crowds in Cadiz and San Fernando, and expect to do the same in other large cities of Andalusia. Now is the day for a great work."

I appeal to all in England, who are interested in the evangelization of Spain, to pray and give what you can. Now more than ever, what we do for Spain will have a tremendous echo in all Latin-American countries. Even the victory of the Left Hand was celebrated in the capitals of some Republics as a victory for their own countries.

Roman Catholic Missions in the Foreign Mission Field

By Professor JULIUS RICHTER, D.D. (Berlin)

WHEN, a hundred and fifty years ago, the Protestant missionary crusade began on a great scale Roman Catholic missions were at a low ebb, and for the first two generations Protestant missions were almost unhampered in the foreign field. That situation has completely changed in the course of the last one hundred years and at present the missionary enterprise is represented by two almost equally strong armies. Unhappily on the Protestant side we have, for comparison only, the tables of the World Missionary Atlas of 1925 representing the missionary situation of 1922; yet in all probability these numbers have not increased materially since then so that they may safely be compared with the Roman Catholic statistics of almost a decade later. We put side by side some of the major statistical data:

	Protestant Missions	Roman Catholic Missions
Missionary foreign and indigenous force	180,719	163,615
Schools of all grades	46,580	31,418
Scholars ...	2,440,148	1,521,710
Hospitals ...	858	691
Patients per year	10,441,539	11,066,749

If in this comparative table the Protestant missions seem to be fairly stronger it must be kept in mind that the percentage of growth is decidely stronger on the Roman Catholic side; indeed, in many single fields it is rather startling. In the Netherlands Indies the Roman Catholic missions were represented by

	in 1923	*in* 1934
Foreign priests ...	138	387
Foreign sisters ...	82	1,337
Baptised natives ...	104,675	339,889
Schools	374	1,377
Scholars	34,872	111,920

It would be easy to add equally amazing comparative statistics from many other fields; the Roman Catholic missionary force is increasing simply by leaps and bounds; every year is reporting that the Holy See has promoted a dozen or more simple missions into prefactores or prefactores into vicariates, and that a score of new missionary associations, brotherhoods, and even more sisterhoods, are entering the foreign field. It can hardly be doubted that within a short time the Roman Catholic force will have outgrown decidedly the Protestant force—if we have not to acknowledge that even at present as a hard and dry fact.

That is of course the legitimate right of the Roman Catholic Church and it should only be regarded as a strong incentive to the Protestants to equal endeavour at least to parallel if not to overcome this competition. Why then is it that we Protestants are feeling so uneasy on this Roman Catholic advance? That they can do it cheaper than the Protestants because all their foreign force and their native ordained ministry and now even in many fields their indigenous brotherhoods and sisterhoods are unmarried and so have not to maintain families is their advantage which on our side can only be equalled by the demonstration that, after all, the Christian family life of the mission agents is an invaluable asset for a real domestication of the Christian life. That the Roman Catholic missions are strictly centralised by the Roman propaganda, that particularly the two last popes, Leo XIII. and Pius XI. are bending all energies to strengthen the world-wide missionary enterprise is again their undisputed right and can only be regarded as the irresistible challenge of Protestantism to closer co-operation and mutual understanding, to all the International Missionary Council and the two scores of National Christian Councils stand for; it is a serious reproach of the Protestant missionary movement that it is more and more scattering in an inefficient guerilla warfare.

Yet it must be recognised that over and above such legitimate assets of the Roman Catholic missions we have a good many misgivings with regard to them. We may be allowed to register half-a-dozen of them. The Roman Catholic Church is unrestrictedly claiming sole and exclusive legitimacy as God's Church on earth; so Protestantism in any and every form is illegitimate, is inexcusable heresy. Every baptised child in whatever Church is claimed by the Roman Catholic Church as her investment which she is not only allowed but in duty bound to reclaim as her own. "All separated brethren must be brought back into the unity of the only Church and all non-Catholics must be delivered from their errors" (Rev. eccl., p. 30 f). Protestant missionaries then are described by Pope Leo XIII. as "impostors," "false prophets of Christ intent to promote the realm of the prince of darkness" (*Sancta Dei civitas* of December 3rd, 1880). It is no wonder if such papal enunciations are engrossed at first by the missionaries and then even more by the native agents and by the simple, ignorant Christians. So really a flood of calumniations is shed over the Protestants, they are "fuel for the hell," "a people of Satan," Martin Luther is slandered as an "impure ruffian," "he began as a Roman Catholic, was excluded for immorality and then drew many after himself." Protestant missionaries and Christians are "apostates who have stolen from the Roman Catholics whatever they possess of Christian truth," "they are like Martin Luther, companions of Judas Isharioth ready for the hell fire." In particular the Bible societies and the free distribution of the Holy Scriptures are condemned as a "plague," "a most dangerous peril for the souls, a disaster of our holy religion" (Pius VII.; Leo XII.; Pius VIII.). Of course, in this way an atmosphere is created in which no fraternal feelings between the two great Christian communions can develop.

It is an almost unavoidable consequence of such open and determined non-acknowledgment of Protestantism that reckless intrusions into Protestant mission fields are the almost universal policy, and such encroachments are all the more irritable if they take place at times when in the respective Protestant spheres there are casual frictions or just at the moment when, after long years of hard and sacrificial preparations, the doors are opening, or at a time when financial stringencies are hindering the progress. To mention only a few such intrusions in Protestant missions (we put the data of the coming of the Roman Catholic missions in brackets): Goldcoast 1828 (1979); Togo 1836 (1892); South-West Africa 1842 (1892); South Africa 1792 (1882); Chota Nagpur 1845 (1870); New Guinea Mandate 1886 (1895); Tahiti 1796 (1836); Samoa 1830 (1845); Witi 1835 (1840); Hawaii 1820 (1839). Of course, a great amount of ill-feeling and a deep-seated suspicion is generated by often repeated ill-loyalities. Just at present the Berlin Mission on the Highlands of the Tanganyika Territory and the Rhenish Mission in the interior of Sumatra are aching under such unwarrantable aggressions at a time when the lack of foreign exchange is binding them hands and feet. Of course, it may be kept in mind that the Roman Catholics are retorting with indignation that Protestant mission boards are regarding Roman Catholic countries like Latin America or the Latin countries of Europe as legitimate foreign mission fields, though with a little bit of good will and mutual understanding it would be acknowledged that this situation is quite different. Reformation and counter-reformation are going on under the surface slowly and in many cases imperceptibly in most so-called Christian countries. They are no apology for the scandal of ill-loyal competition in view of the pagan population of the mission fields.

This competition is felt all the more sorely as the methods applied in many cases by the Roman missionaries and even more by their agents are regarded as below the Christian standard. Rapid baptisms of unprepared masses are commended even by high ecclesiastical authorities and even beyond that the statistical tables are swelled by thousands of baptisms "in periculo mortis." The Vicariate Tsingtau in 1933 reported 10,000 baptisms, yet 8,597 were children or adults baptised on the point of death, 769 children of Christian parents, and only 634 adults; in the following year in the same vicariate of 11,340 baptisms only 226 adults were registered. To secure Catholic schools in Protestant fields chiefs are bribed by

gifts, children by free donation of school books or of clothing and ornaments. Crosses or medals are freely given out to replace the heathen amulets. Whole villages are obliged or bound by help in lawsuits, or by substantial loans recinded if the villages even show signs of "apostasy." Protestant Church discipline often is rendered futile by Roman tolerance of heathen practices, dances, or other pagan frailties.

Sometimes this competition of the Roman Catholic missions is felt more bitterly by the different handling of the colonial powers. The British Empire and the Netherlands Indies as a rule have been impartial to the claims of both communions even if they felt obliged to put barriers in the way of their expansion. To a great extent such impartiality has not been the rule of Roman Catholic countries. It is well known to what extent France regarded "anticlericalism not as an object of export," how particularly in the New East and in China they acted as protectors of Roman Catholic interests in many cases using them ruthlessly as a pretext of political intrigues. More or less the same situation is prevailing in the Belgian Congo, in the Portuguese and Italian colonies in Africa. We understand that the overwhelming majority of these countries being Roman Catholics and the Protestant mission force almost exclusively foreign, perhaps coming from countries looked upon with suspicion in view of colonial interests, an outspoken preferment of their own nationality may be natural; yet if it transpires by and by that Roman Catholic authorities are using their overwhelming influence to restrict or even to exclude Protestant missions, a good deal of ill-feeling is cropping up.

The collateral existence and expansion of Protestant and Roman Catholic missions is at present, and will probably always be in future, an established fact with which we shall have to reckon on every turn. As there is not the slightest hope of a reconsideration of the Roman convictions and there is almost no chance of friendly negotiation between the conflicting parties, we may have to regard it as one of the heavy burdens we are ordered to bear by God's providence. May we be found faithful in our Christian service even in such trying circumstances that they may become not a danger to fall below our legitimate Christian standards but an impulse to higher service.

Common Prayer.

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For the guidance and help of God which have accompanied another year in the history of the Alliance—which closed on March 31st. "He Who has led will lead."

For all that the Bible has meant and is meaning in the life of the world to-day, and for the ever-widening circulation of God's Word, through the British and Foreign Bible Society (in some seven hundred different languages and dialects), and sister organisations, in this and other countries.

For the Easter Message "He is Risen," and all it means, past, present, and future.

LET US PRAY—

That the Ninetieth Annual Meetings of the Alliance on May 11th may be full of spiritual power, and joyful anticipation as we look into the future.

Taking up the articles in this issue of *Evangelical Christendom* let us ask that Spiritual Revival in God's time and way may come from intensified and manifested Christian unity; that the problem of the Jewish nation may be solved, and the promises concerning Israel be speedily fulfilled; that Christian Union in India may wait upon Christian unity, the unity of the Spirit, in the bond of peace.

For the coming deputation to Poland, and for all arrangements for similar deputations elsewhere consequent upon the distressed state of Europe, and the call for the sympathy and assistance of the Alliance.

We ask continued prayer concerning the financial position of the Alliance, entering a new year on April 1st; also for the Council, as a whole, and all its officials, members and co-operators at home and abroad—"endeavouring to keep the unity of the Spirit, in the bond of peace."

The Solution of the Jewish Problem—

A Review of International Jewish Missionary Work*

By the Rev. J. H. ADENEY, M.A.

It is a great pleasure to me to be in this room and to speak here under the auspices of the World's Evangelical Alliance, for we have always had the most encouraging help from Mr. Gooch and this Alliance in Roumania. I look back with very great joy and very great sorrow, because I can no longer join in them, to our Week of Prayer meetings in Roumania, when we gathered in the last years some four, five or six hundred strong every evening to our meetings.

It is a great joy to be here in the presence of two of my former colleagues of the Church Missions to Jews, Mr. Zechausen was with me in Roumania; and with our Chairman, Rev. H. C. Carpenter, we have known each other since I was in Palestine in 1897, and he was with me formerly in Roumania.

You want to know something about some aspects of the present outlook of international Jewish missionary work. Perhaps I cannot do better in starting off than by just telling you of my experience in Berlin last August. I was staying in a suburb of the city, and walking down the Station Road I saw plastered in the window of the Nazi office, the whole of the paper that you have heard something of, the *Stürmer*, the Anti-Semitic paper of Germany. I hold in my hand the latest number, which I have just received. Every copy has upon it, "The Jews are our misfortune."

To make a long story short, I took my opportunity of just asking a few questions. I thought perhaps it was rather risky, as they might put me in a concentration camp! I asked them what their object really was, and they said, "To get rid of the Jews." I asked them where the Jews were to go to. They said, "To other countries." I said that was difficult, as other countries had their own Jews. Well, they would let them go to Palestine. I said that was difficult, because Palestine was not very big. To that they had no answer. I said to them finally, "Would it not be a good thing if they all became Christians?" To that they answered, "That has nothing to do with the question at all with us. It is a race question, and not a religious one." As I left I ventured to quote God's words to Abraham, "He that blesseth thee shall be blessed." I am afraid I had not the courage to go on and to say, "He that curseth thee shall be cursed;" but the answer they made was, "We do not acknowledge that book at all."

That gives you just a picture of this feeling against the Jews in Germany. There is, of course, a great deal to be said about it on both sides, on which we have not time to enter. Why I have started with that is that you should realise that this movement is not confined to Germany, but that it has its influence throughout the world. To-day you cannot begin to talk to a Jew about Christianity in Roumania or anywhere else hardly, without first discussing the question of Hitler and the attitude of the German Protestants to the Jew. Now unfortunately this kind of thing spreads. It is a sort of infection. Back of it is doubtless Nationalism, extreme Nationalism.

Now let me read you two extracts from letters which I have just received from Roumania which will give you the state of things there. Here is one: "The Anti-Semitic outbreak was quite serious for some days, but seems to have quieted down again. The professional Jews"—the writer means by that Jews who are professional men—"saw in it a warning to get away from this country if they can only find where to go and how to get their capital out. We have not heard so much about that from the commercial side, but young doctors and lawyers and advocates are terribly pessi-

*Address delivered at the Alliance House, 18, Russell Square, W.C.1, at the Missionary Reunion on January 10th, 1938.

mistic. 'If the next Government should be Goga and the Anti-Semitic parties, woe betide us Jews,' is the cry."

And here is the other, "Perhaps the thing we are thinking of most at the moment is the storm-cloud of Anti-Semitism which is rapidly darkening the sky. In the last two years the position here has changed beyond all knowing. After the murder of Duca, the Prime Minister, we thought that the extreme Anti-Semites would be put out of action for years; but Duca's successor, though of the same party, and though having the land under martial law, has treated them with criminal indulgence, and now for political reasons is even encouraging them. To-day we see the three principal leaders in the chief Anti-Semitic groups linked up to form a coalition, and the third strongest party in Parliament. There is an Anti-Semitic daily, and weeklies galore, the language of which sometimes puts even the extreme Nazi papers in the shade. A very short while ago elections were held for the Council of the Bar in Ilfov; i.e., Bucharest. The leader of the Nationalist Anti-Semitic group of lawyers gathered several hundred hooligans, armed with sticks, outside the Law Courts, and young lawyers and students inside, so as to prevent the supporters of the other party voting. The authorities stood by and smiled until their intervention was bound to come too late to affect the result, and the Minister for the Interior simply said cynically in Parliament, that one must not exaggerate, but it was not as bad as was made out. Since then there have been almost daily assaults on Jews in the streets; so far no one has been killed, but—I need only say this much, that if the Anti-Semites come into power there will be Pogroms: especially will this be the case in the smaller market towns."

Now I ask you to think of how we Christians, in view of that attitude, are to present the Gospel to the Jew; for the Jew always speaks of Jews and Christians, and not of Jews and Gentiles. To him that treatment is the treatment meted out by Christians; and the Anti-Semitic parties call themselves *Christian* parties, and the students call themselves always the *Christian* students. How can we expect the Jew to accept Christ if we present such a picture of Christianity to him? How intensely needful it is that we should be doing the work that we are trying to do in presenting to the Jew a totally different picture of Christ through our missionary work.

If ever there was a day when our missionary work was needed, it is to-day. And if ever there was a day when opportunities were great, it is to-day. Younger Jewry is ready to listen to us who come to them with an altogether different message. The tragedy of it is that we are doing so little, and that we are in danger of doing still less. I sit upon the Committee of our Society, the Church Missions to Jews, and we are beginning to consider the question of what mission will have to be closed. It is true it is not due this year to the decrease (at the moment one knows, of course, how the year will fall out at the end of March) of money from the donations. But it is an unfortunate fact that those who have been kind enough to remember us in their wills have been more long-lived, shall we say, than was expected, and we have some £6,000 less than last year in legacies. How that is to be made up, I do not know, but it looks as if we were heading for a tremendous deficit. And when you have been thirty-five years, as I have been, in a mission in Bucharest, it goes to one's heart to hear them considering the question of closing it down.

Let me remind you of what we do in Bucharest to endeavour to reach the Jew. We have our large schools, with between five and six hundred children in them. I was very glad to read in a letter from Mr. Allison, who has succeeded me, a statement which I will give you about the progress of the work. Since his holiday, he says, a few of their joys have been, exceptionally good meetings—at the Jewish New Year and the Day of Atonement there were higher numbers than for years—and the restarting of a Mothers' Meeting. "We rejoice," he says, "that some of the men who are near the Kingdom have asked for a Sunday morning service, which has now been started. There are three whom I am now preparing for baptism, and as far as one can see, they are very genuine; though I do not expect to baptise them before Easter." He tells how a young man, through steady reading of the Word, came into life last summer. That is not all.

Even before his conversion he had begged his mother until she too began to read the Bible, and the Lord has worked His wonders in this middle-aged woman. The father recently told Mr. Ellison that he, too, believed. Mother and son will be baptised on February 22nd.

By the schools, with their five hundred children, we are presenting to the Jew a kindly attitude, for the children who come to our schools are not subjected to the contempt and insult that is too often their lot in the State schools. Every child has Scripture instruction, for every parent has to sign a paper stating that he has no objection to his child learning the New Testament. The Scriptures are placed through them in hundreds of Jewish homes; and we have been doing this for the last eighty-five years. This is a real gesture of love and kindness towards the Jews, and it does mean a real and growing influence among them.

It is not only among the young that we work. I think there is no more interesting sight than the Mission Hall in Bucharest on the Day of Atonement. It is the day on which you can generally get no Jews to come; but somehow or other it has become a custom in Bucharest. This year Mr. Ellison has started a morning meeting as well as an evening one, and they had two good meetings. To see that hall, holding nearly four hundred, full of Jews on the Day of Atonement, and to be able to tell them of the one great sacrifice for sin, is a glorious thing. And it does not mean only the numbers that sat on the chairs in the hall, for they come and go, and we have very many more than can actually find seats; and every Jew takes something with him that he may read afterwards.

Then there is our colportage work going on throughout the whole country. It is not easy with only two men, and both of them getting on in years, but they do a wonderful work. I wish you could go with them. One man is an expert in selling tracts and Scriptures, and the other is an expert in answering any argument that may be brought up against him. It is a work that tells.

I wish I could introduce you to the group of Hebrew Christians we have in Bucharest. You would be intensely interested in hearing their stories, as you would see what they have suffered for Christ, and how bravely they are living for Him.

Let me give you just one more example. It is of a girl who went through our schools with apparently no result. There came sorrow and trouble, for she was married by her father, who was the chief reader in the second synagogue in Bucharest, to a Jew who was a man of the world and of the worst type. Things went so badly that she left him and went home to her mother. It was then that she went to see her old teacher, who is now headmistress of our elementary school, and she was the means of leading her to Christ. Then she had to face up to the question of what she was going to do about her husband. She went back knowing all that it meant, and she lived Christ so completely before him, and so lovingly, that she persuaded him to come to our meetings. In time—it takes months very often—that man's heart was touched and he, too, became a Christian. Then he was faced with the difficulties of the Christian life. He was adding to his salary in a company's office by keeping false books for tradesmen. That is a common thing in Roumania. He felt very soon that he could not do this. I wonder what we should have done if, on our conversion, we had been faced with having to resign half our income. Should we have been willing to do it for Christ's sake? There are some people to-day who are facing questions that they have not resolved, but their conscience is telling them what they should give up, and they are not giving up. By God's grace this man gave up. They moved out into smaller quarters, but they have told me, again and again, that they are far happier on half their income than they were on the whole without Christ.

That is the solution of the Jewish problem. If you touch the heart, you will touch the pocket too; and you will touch the morals, and you will touch the ways of doing things. We are helping the Jew to understand what the love of Christ is and what Christianity means, and what Christ can do for him as well as for everyone else. We do ask you to help us by your prayers and by your efforts in any possible way, that this work may not be hindered, but may go on and increase.

The Universal Week of Prayer, 1936

A further selection of Reports from widely separated Centres

JERUSALEM.

The meetings held this year in Jerusalem in connection with the Universal Week of Prayer have been exceptionally well attended. From the programme I enclose, you will see that, as in previous years, the first meeting was held at the Y.M.C.A. All churches taking part in the Week of Prayer were represented. His Grace the Archbishop of Diocesarea, Aristarchos, opened with prayer and gave the benediction, whilst the address was given by the Right Rev. Bishop Graham Brown. The meetings during the week were held in succession in the Scottish, Arabic, German, English and American Churches, and on Saturday in St. George's Cathedral. At each of these services the English, Arabic and German languages were used. This year we also had a meeting on the second Sunday, at which the Y.M.C.A. Regional Secretary of Cairo spoke on Prayer. The gatherings have certainly helped to bring the members of the various churches closer together, and we cannot but believe that the fruit of them will be seen in God's own time.

MONTEVIDEO, URUGUAY.

You will be pleased to learn that there has been the most cordial co-operation between the Protestant Churches of the city. The Week of Prayer, in English, was observed in Emmanuel Methodist Episcopal Church, the Church of England folk showing as much interest in attendance at the meetings as did the Methodists. There are only the two English-speaking churches in the city. The Spanish-speaking Protestants held their meetings in different churches; the Methodists, Baptists, and Salvation Army co-operating. On the Wednesday evening, 8th January, there was a union meeting in Emmanuel Church, the English-speaking joining with the Spanish-speaking groups, and the language of the meeting was Spanish. Not only have these meetings enriched our spiritual life, and given to us all a larger vision of what the Church is doing and yet must do, but the gatherings have brought us all a little closer together, a most necessary union of a comparatively small gathering in a decidedly R.C. community. We thank God for the splendid Movement which brought us all so close together to pray for each other, and for others.

KOBE, JAPAN.

In proportion to our membership, and taking into consideration the rather peculiar conditions under which our Church carries on its work, the attendance at the meetings was quite good, especially as we had not observed the Week of Prayer the previous year. All who attended were helped, and the Week of Prayer will be observed again next year.

SEROWE, BECHUANALAND PROTECTORATE.

"O Lord, revive Thy work," was the text of the Rev. K. Raditladi's sermon on Sunday morning, 5th January. At the Communion service in the afternoon another speaker gave an address on spiritual wisdom, the wisdom that finds expression in the winning of souls for Christ.

On Monday morning, 6th, at 6.30, one of the leading deacons of the Church conducted the meeting for prayer. An Evangelist took the meeting the following morning. On Wednesday, Semane Khama, Chief Tshekedi's mother, led the devotions when the subject was "Nations and their Rulers." The Rev. A. Sandilands of the Lake Ngami Mission happened to be in Serowe on Wednesday and Thursday, and conducted the Thursday morning meeting dealing with Missions. It was inconvenient to hold a meeting on Saturday morning, so the series of meetings was brought to a close on Friday morning when the Rev. J. H. L. Burns dealt with Home Life and Education.

The attendance at the meetings was not so good as in previous years, the reason for that being the pressing needs of the ploughing season. The rains of the previous year were so very poor that hardly any of the people reaped a harvest. For a year or two before that the rains had not been good. The rainy season generally begins in November, and last year everybody hoped wistfully that good rains would come early so that the dry and dusty veldt might be well watered and clothed with young, green grass for the cattle that were rapidly falling off in condition. November came, clouds appeared, but almost nothing in the way of rain came to refresh the thirsty veldt. Cattle began to die in increasing numbers. People were attacked by scurvy through the lack of green vegetables and through eating porridge made from old grain. Death, especially among the very old and very young, became frequent. December came. The veldt was hard and brown and the hopes of the people began to wilt. They had entered upon the ploughing season, but they could not plough. Almost in desperation the people assembled in Khama's large sandstone church for a week of prayer for rain. One morning as many as a thousand people crowded into the building. Rain clouds hung about but the rain held off. Then, on the afternoon of the Monday following, the drought broke. Rain fell freely, to the tremendous relief of all. Eyes were turned to the fields, but hardly anyone could get oxen strong enough to pull the ploughs. A kindly Government assisted with motor tractors, but they were too few to plough more than a few lands. The people had to wait for the most part until grass appeared on the veldt to recondition the lean oxen. More rain fell and by the beginning of January the oxen had so far improved as to make it possible for some of the people to plough before the season for sowing

passed. It was dire necessity that kept many of the Church people from taking part in the meetings for prayer from 5th January onwards. But those who did take part felt that they had begun the new year in a way that would bring the Divine blessing upon the work of the year, while the consideration of the subjects arranged for the days of the week helped to clarify the vision of those who took part, reminding them that Christianity reaches out far and wide into the life of the nations of the world.

CHEFOO, N. CHINA.

The meetings have been well attended this year; a spirit of true fellowship prevailing throughout. I am glad to say these annual meetings form a real bond of Christian union in our small community.

KINGSTON, JAMAICA.

So far as I know no meetings were held which brought together the different Churches working in this city. Our meetings were united in this sense, that several societies grouped together as the Coke Methodist Circuit gathered in the mother Church each night of the Week of Prayer. We began on Monday with an attendance of about 150, and grew in numbers until we had more than 200 present later in the week. A different member of the Circuit Staff presided each night, each one conducting the service in his own way. There was always a short devotional address, but always a considerable part of the time spent in prayers, guided from the desk or extempore by members of the congregation.

SHINGU, JAPAN.

Prayer meetings were held every evening, Monday to Saturday inclusive. The Wednesday night meeting was held at the Church, but the other meetings were held at the homes of various members of the congregation, and at the Mission home. I should say that the attendance averaged round fifteen, though it went above that on certain evenings. The programme is followed exactly as sent out by you, and the interest always seems real. Three meetings were held at Miwazaki, now part of Shingu, where we have a Mission group. The meetings were held in the morning between 6 and 7 a.m. The first two were held on the beach, and it was quite cold. The last was held on the top of the public school, the principal of which is one of our active Christians. It was very cold as we stood there on the roof, but the prayers were earnest. Four meetings were held in our little Tenma Church, about nine miles south of here. Meetings were also held through the Week by a group, now under the Mission here in Shingu, but nominally a branch of our Miwazaki Church. An early morning prayer meeting was also held on New Year's morning on one of the hills in town. This was attended by about fifteen people. The numbers seem small, but our groups are not large, so that proportionately to their size the interest in this Week of Prayer is good.

LEITH, SCOTLAND.

It is a pleasure to report that meetings were arranged for the first time in Leith. From the 6th to the 11th, friends from all Churches attended, and Ministers of the Baptist, Methodist, and Presbyterian Churches took part. The largest meetings were those on Wednesday and Thursday; at the former, the Rt. Hon. Ernest Brown, P.C., M.P., Minister of Labour, was kind enough to speak on "Nations and their Rulers." This was a very stirring address, and was deeply appreciated. The local Scandinavian Minister was in the Chair at this meeting, and this added to the interest. All through the week, although the attendances varied considerably, and the weather was rough, there was a real glow of spiritual interest, and many have witnessed to the blessing as a result of meeting believers from other Churches. It is proposed to hold the series again next year.

MONTREAL, CANADA.

The "Week" was held as usual under the auspices of the Montreal Protestant Ministerial Association. Montreal and vicinity were divided into 27 districts, each headed by a chairman. There were seventy district meetings, and one closing, city wide, meeting on Saturday afternoon. 138 Ministers of all Evangelical communions took part in these various meetings, and 8,371 attended in all. At the closing meeting in St. James's United Church the Rev. David A. MacLennan preached, while Rev. J. H. Boyd, President of our Association, presided. There were 600 present at this meeting. All these figures represent increases on the previous years. For the first time the Y.W.C.A. joined as a unit in our scheme of prayers. The Week has been a great blessing to our city, and indirectly served as a wonderful preparation to the two weeks' evangelistic campaign conducted under the auspices of the Montreal Presbytery, Presbyterian Church in Canada, by the veteran missionary Rev. Dr. Jonathan Goforth.

COCHABAMBA, BOLIVIA.

In the first place I wish to thank you for the Spanish copies of the programme, which were distributed among those who had to lead the various meetings for prayer. While our gatherings were never very large, there was manifest a deep desire on the part of the people to share in the thanksgivings and petitions as they were related to each night's theme. There are three missions at work in this city, and each contributed towards the success of the series of meetings by means of their personal help and presence. We all feel that this Week of Prayer is the best way to start the new year in our churches, and as far as Bolivia is concerned, the Universal Week of Prayer has become as important a factor in the life of our congregations as any of the other special seasons of the year. Our one desire is that the revival for which so much prayer was made may be realised among our churches during this new year into which we have entered.

GRAYS, ESSEX.

The Week commenced with a splendid service in Grays Parish Church conducted by the Vicar, with most of the Free Church ministers taking part. The address was given by Dr. Scott Lidgett. Large congregations assembled throughout the week in the various churches, finishing at the Salvation

Army Citadel which was filled. A fine atmosphere characterised all the meetings and much inspiration was gathered for future work.

NANHSIEN, CHINA.

We were able to observe the Week of Prayer as usual. Each evening during the week from 25 to 30 people met regularly for prayer, using the prayer topics set down in your circular, which I was able to translate into Chinese for our use locally. It was not possible to hold any meetings during the day. There was a real spirit of prayer manifest in each meeting, and I am sure that it did our Chinese Christians good to unite with their brethren all over the world in prayer for God's blessing on His Church and on the preaching of the Gospel. As part of the Chinese Church we appreciate this opportunity year by year, and are confident that both the Church and the world must be richer for this Week of Prayer.

BURWOOD, NEW SOUTH WALES.

All the Protestant Churches in Burwood were represented in the united prayer meetings during the Week of Prayer. The spirit of the meetings was excellent. The addresses were given by an Anglican Minister, a Baptist, a Methodist, a Presbyterian, and by a Minister of the Church of Christ. They were all most inspiring

HAIFA, PALESTINE.

Many people attended the Prayer Week meetings and were blessed indeed. We trust that channels of blessing may flow on to every part of the world from these quiet gatherings, and also that the faith of the weak ones may be strengthened. We used the programme in Arabic, which we received from the American Press in Beirut.

SELVA SAN ANDRES, ARGENTINA.

Last year the Week of Prayer came as the needed stimulus to our evangelistic work here. This year we planned our meetings with that end in view. After the Week of Prayer meetings, held at dawn, when an average of 110 attended, a special meeting was held in the moonlight on Friday night. Thirty-five men, keen to go out and bear witness, met together seeking guidance for the evangelistic trips. Mules and horses were offered on loan, and as many as could find saddlery volunteered to go to the most distant villages of their own tribe. Each village within a radius of sixty miles from here received a visit. A quiet day for the staff, held in a small tent, pitched on the river bank, was reminiscent of Keswick, as we read the addresses on Love for devotional readings. It was a refreshing and strengthening tonic for ourselves. We are glad to confess to the need for opening each New Year in this way, and are always alive to the consciousness of His Presence with us and our one-ness with the Universal Church of God. This has helped the native converts to appreciate their place in the Church of Christ, and their part in the great Family of which He is the head.

QUEZALTENANGO, GUATEMALA.

We are glad to report that daily prayer meetings were observed during the Week of Prayer all over the field, I would say in approximately 100 places. Some of these were very well attended, and we do not doubt that the prayers of our Christians, together with those all over the world, must result in great blessing in the huge task we have of evangelizing the world.

WANA, N. NIGERIA.

We have again observed the Week of Prayer at our station at Wana. At the first meeting for prayer held on Sunday the 5th there were 200 adults present. On the following days we had three meetings daily; after the morning school, in the afternoon, and in the evening. The meetings were well attended. Some of those who came stayed on between the meetings and helped us with building operations, cutting grass, carrying water for brick making, and so on. A very practical expression of their desire to see the work of enlarging our accommodation go forward. The suggested readings and subjects for prayer proved most helpful. As a result one man came along with his wife and children, and said he wanted the children dedicated to the service of God. The idea was quite his own; but showed a real desire to see the "Family Altar" built in his home. Both of the parents and their four children were born in heathenism. Another pleasing incident was, after one of the meetings several of the Christians from one village came along suggesting that they would visit a neighbouring village in which several had backslidden. They wished, however, to have a further week of prayer before undertaking this visitation.

BRAUNTON, DEVON.

A high record was reached in the course of the Week of Prayer this year. The weather proved unfavourable, but splendid gatherings met each evening, closing on the Friday night when the Congregational Hall was crowded. Fervent prayers were offered for King George and Queen Mary, strange premonition of the coming sorrow. The outstanding feature of the meetings was the sense of unity which pervaded every gathering, and the cordiality of our fellowship. The hope was expressed that these united meetings may be resumed oftener.

RIVER JOHN, N.S., CANADA.

We held three services, one at the Christian Church, one at the United Church, and one at the Presbyterian Church. The number present at each service was most encouraging, there being eighty-four, ninety-seven, and eighty-three. The last night was very stormy and considering the weather the attendance was good. There was a very real interest manifested in the services.

CARDIFF, WALES.

The majority of the churches of this city held meetings nightly throughout the week. The meetings, having regard to the very wet weather prevailing, were well attended. The churches of the city were mapped out into some seven groups, and united meetings were held in a central church in each group or district. Five united Communion Services were held during the week. A number of inter-denominational exchanges of pulpit were

made by the Ministers on the Sunday. In one area the Vicar of the parish, and his flock, co-operated with the other Churches of the district, attended all the meetings, joined in the united Communion Service, and held a Prayer Meeting in his own church, a Free Church Minister giving the address.

TIBERIAS, PALESTINE.

The Universal Week of Prayer was again a season of great joy and refreshing to us here on the shores of the Sea of Galilee. The meetings were, as usual, well attended, and there was a fervent spirit of prayer and supplication. On the Wednesday evening there was a total eclipse of the moon exactly in the middle of the Prayer Meeting. As we heard the poor Moslems outside shouting and beating frantically on tins and drums in an endeavour to frighten away the fierce dragon which they believed was endeavouring to swallow the moon, we felt the tremendous difference which it makes when one believes in a God Who is a loving heavenly Father, Who loves each one of His children with an individual and eternal love, Whose love was so great that He sent His only Son to die on Calvary's Cross that men might be saved from sin. This year I succeeded in arousing the keen interest of the Greek priest. He would have come to some of the meetings had they, unfortunately, not been held at an hour that was not very convenient for him. We feel tremendously strengthened and encouraged by the knowledge that all over the world our brethren are praying with us and for us.

MANMAD, INDIA.

We had special meetings for Prayer during the week with our Indian Biblewomen and Bible Students in the Mission Compound, using the topics sent out by the Alliance translated into Marathi. On three days we had a speaker from outside to lead us—the old Indian Pastor who still lives in the town though he has now retired, the present Pastor, a much younger man and very keen, and the former Head-master of our Girls' School here, a fine Christian man. On two days there were meetings of the Indian congregation which we attended, and one day one of ourselves took it.

NORTH VANCOUVER, CANADA.

We experienced a very successful Week of Prayer. The first service was at St. Agnes' Church, Ministers of the Presbyterian Church and the United Church of Canada assisting. We then continued through the week at St. Andrew's (Presbyterian), St. John's (C. of E.), and St. Andrew's (United). There was some growth in the attendance, and all felt that such united effort must be productive of good results.

BAHRAIN, PERSIAN GULF.

We have had our Week of Prayer. It has been a blessing to all of us as it was last year. Various ones took part as leaders, taking the subjects assigned to them. Many of the converts took part in prayer afterwards. I think they all felt the unity of the Christian world community as we all joined the universal Church in prayer and supplication for the world's needs. We are sending you a small remittance. This is to pay for the translation of the programme in the Arabic language for our benefit. It was a great help to have the topics in the language of the people. We greatly appreciate having these programmes in ample time, so that adequate preparations can be made for the meetings. The little weak church community is progressing on its knees. I feel that we get together in prayer as is possible in no other way. Will you pray for our enquirers and converts?

TORONTO, CANADA.

The attendance and interest this year were better than last year. They increased as the meetings went on. The co-operating Ministers have practically decided that next year (D.V.) we shall be present at each meeting, no engagement being allowed to interfere with the prayer meetings during that week. We all feel the tremendous need of prayer these days. We also deeply appreciate what the Alliance is doing in securing a wider interest and share in the Week of Prayer. We sincerely thank God for the work of the World's Evangelical Alliance.

SALONICA, GREECE.

We wish to express our hearty thanks for the Week of Prayer topics. The weather was fine and we had a wonder week this year, the like of which has never been seen. The believers came every evening in crowds to attend the meetings.

CONJEEVERAM, S. INDIA.

The South India United Church in this place held meeting each evening during the week. The average attendance was between thirty and forty. This is the only church in this city. I happened to be in Vellore in the course of the week, and was glad to find that the Week of Prayer was being observed there also. I am not sure if in that case any union was effected between the congregation connected with the S.P.G. and that of the S.I.U.C. On two of the evenings a well-known preacher from Madras conducted the meetings.

BRODERICK FALLS, KENYA COLONY.

The services were a means of blessing and deepening of spiritual life of the Churches. The sense of fellowship with believers in all lands is in itself a spiritual uplift. All the services were held between 5 a.m. and 6 a.m., and were largely attended. There was a manifest refreshing in gathering in the early morning for prayer and waiting upon God. At Kaimosi there were union meetings attended by the Christians from the various centres gathering at the place chosen. The Christians from Vihiga, Kyavakali, and Munratsi gathered for a union service at Mbale on one of the days. In other places, Sirhanda, Malava, and Kakaiuva, there were evidences of the presence and blessing of the Lord as they gathered for united prayer. There is at present a very gracious work of the Spirit at Malava. This is specially gratifying as it has been a field which has presented peculiar difficulties for a number of years.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM ?

We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.—[ED.]

The German Church Conflict Events in Germany have moved rapidly since our last issue. We have received a good deal of information, and it is not easy to sift and condense it. The religious conflict in Germany is likely to continue, and although we do not wish to be included among the prophets, and false prophets at that! we do not see at present any other issue but the formation of a German Free Church. From a recent article by Dr. Karl Barth on the new decisions concerning the Confessional (or Protesting) Church taken by the new Reichminister Kerrl, it is clear that these decisions are aimed against the Confessional Church, including as they do restrictions upon the substance of the Church as well as the right to examine, to ordain, to appoint its own ministers, to make pulpit announcements, to convene synods, in fact everything that may be included under the term of "freedom of preaching." Although these decisions are likely to be serious for the Confessional Church, Dr. Barth is of opinion that it will be found impossible to dissolve or dispose of the Confessional Churches, as Herr Kerrl seems to imagine. The latter have made good use of the long period of persecution, and there is every likelihood that the Confessional Church will remain in being. There has come upon the scene all over Germany a theological *youth* which has learned the facts, and is likely to develop into an influence for good. Dr. Karl Barth remarks :

> Let Herr Kerrl try, what he can do against these unarmed or, rather, *otherwise* armed men! I make bold to prophesy to him that he will accomplish *nothing* but some apparent and partial success. *The Confessional Church will continue in being.* Once again : no man can to-day say : how? and it would be idle to picture to oneself whether it will come to the so often envisaged descent into the catacombs, and all that that implies. But the Confessional Church will continue in being—Herr Kerrl, and certain timid onlookers abroad too, may depend upon it. Professors can be dismissed. Trade Unions and student corporations can be dissolved. But a Church is neither a trade union nor a corporation. A Church which has once again tasted something of what the Church really is can be mocked and oppressed and "crippled" and persecuted, if external power is sufficient to do so : but afterwards, and even in the midst of all that, it will none the less be there once again, to the astonishment of all wordly-wise and timid people . . The Word of God has this property among others, to make even the weak strong, even the fearful courageous, even the uncertain determined. And, as I know my friends out there, I believe that I can predict—without wishing to overestimate and glorify them—that something of that will prove true in the given case. And even the smallest "something of that" will *certainly* save the German Church in this distress which has become so acute.

Foreign Sympathy—An Appeal In reply to the question, "What can be done by those in foreign countries to help the Confessional Church?" Dr. Barth says :

> The Evangelical Churches outside Germany may not regard this event and happening disinterestedly. This matter is their own immediate concern. For in Christian things there are no national boundaries and no neutrality. Must one raise the question, whether the present of Germany might not become the future of Europe? There should be not a moment's delay on the part of the Evangelical Churches outside Germany with a word of solidarity to the oppressed brethren and of warning to their oppressors. Words are no mere words when they are open, clear, decided words, when they are not cautiously pious hints. If such words are found now in England, in Sweden, in Holland, in Switzerland, then they will be heard in Germany, by the oppressed as well as by the oppressors : they will not be spoken in vain. . . Still less would it be in vain if the Evangelical Churches could and would *pray* now! The moment may come when the situation of distress there may in some way call upon our active practical aid. The hearts of all those who know why and wherefore they belong to the Evangelical Church are already called upon to-day.

Church and State in Germany We have received a copy of a pamphlet issued by Dr. Niemoller in January last (and which we understand was immediately confiscated) in which, in a final appeal, the Pastor summarises the effects and consequences of the conflict between Church and State in Germany. The pamphlet is entitled *Die Staatskirche ist Da* ("The State Church an accomplished fact"). We can only briefly indicate the lines on which Dr. Niemoller proceeds in his indictment of the State Church. In concluding remarks he expresses the opinion that a path has been adopted by the State Church that must entail the inward death of the Protestant Church in the Motherland of the Reformation. He is resolute in expressing the view that in face of such a situation there is only one possible course, "We must obey God rather than man." Before stating this the Dr. explains that:

The term "State Church" in Germany is equivalent to a Church that has become the willing tool of political "bosses," instead of preaching the Gospel according to the creed of the fathers, irrespective of person.

The new Germany already finds herself with a State Church in which:

1. By the Law of 24th September, 1935, the Reich Minister for Church Affairs has been given the power of independently governing the Protestant Church. There is no limitation of time to this Law.

2. The State has taken the finances of the Protestant Church into its own hands. In many cases the Opposition Pastors do not even get their stipends paid to them. The determining and levying of Church taxes has been taken away from the individual communities.

3. After financial matters the Ministry has taken into its own hands the administration of the entire administration of the life of the Church. So that this new State Church Administration receives its instructions from the State, and is supervised by the State.

4. Finally, the State has also taken into its hands the spiritual leadership of the Church. The concentrated attack against the spiritual life of the Church is described fully by Dr. Niemoller, who remarks "That which makes the State Church contemptible to every true Christian, has already become reality."

5. This leadership of the entire ecclesiastical life by the State is effected in collaboration with the Secret State Police (Gestapo). Police measures to the extent of imprisonment in Concentration Camps are carried out. Church management is carried on with the help of the police; this is an actual fact.

6. Church appointments can only be made with the consent of local Party Organisations, hence in accordance with political points of view.

7. A Church thus enslaved to political aims is no longer free to obey doctrine or creed. It is further shown that the very foundations of the Church are endangered by a false doctrine.

8. The State Church intends at all costs to realise the programme of the "German Christians." Herr Kerrl, the Minister for Church Affairs, is under the influence of Pastor Szymanowski, the leader of German Paganism, who he has appointed as his sole spiritual advisor.

9. The pacification introduced by the State in the Church Dispute means nothing but war upon the Confessing Church. This Confessing Church is to be silenced.

It will be seen from what we have quoted that the religious situation in Germany as it concerns the State Church is one full of foreboding. It calls for prayer to the God and Father of us all that in the Motherland of the Reformation the Truth may yet prevail and all needed grace, courage, and strength be given to those persecuted to keep unquenched the poor wind-swept flame of God, threatened as it is by the forces of error and destruction.

Roman Catholic Tactics in Spain When writing to enquire of a correspondent concerning the likely effect of the recent elections upon religious liberty in Spain the reply confirmed our own feelings, and brought an important piece of information. He says:

You are quite right in believing that the effects of the recent elections will be felt notably in the sphere of religious liberty in Spain.

I know that you are interested in the tactics of the Roman Catholic Church, so I will give you now a recent and glaring instance of their methods. To console themselves for their recent appalling defeat at the polls, there has appeared in *El Debate*, their largest daily paper, an article in which it is said that a group of North American Episcopalians have declared Protestantism in the United States a complete failure, ethically, culturally, morally and religiously. The article is entitled, "The New Oxford Movement." It declares that "signed by twenty-two of the most distinguished ministers and seven prominent laymen, a manifesto to the above effect has been sent to 152 bishops and 1,500 clergymen of the Episcopal Church"; and the writer in *El Debate* tries to prove that that manifesto will cause all the worth-while Protestants in the United States to become Catholics. Together with the article appears the picture of "Rev. Dr. Franklin Joiner, Rector of the Church of San Clemente, Philadelphia, and President of the Committee which is dealing with the union of the Episcopal churches and the Catholic.

It seems incredible that the Catholic forces in Spain should make such enormous claims, in order to delude their followers into believing that Protestantism is dying, if not already dead. On the other hand, I can say that I personally—since I came to Spain less than three years ago—could have triplicated that *twenty-nine* in the number of priests and Jesuits and friars, some of them very prominent, who wished to leave the Roman Catholic Church and become Evangelicals.

Spanish Evangelical Churches—A Crisis and Appeal

Friends interested in the Protestant Churches in Spain have for some time watched the situation of the churches in the north of that country with increasing anxiety. These six churches, in Santander, San Sebastian, Bilbao, Logroño, Pradejon, and Saragossa, constitute practically the only Evangelical witness among over two million souls. If they were to disappear, or be unable to carry on their work, it would mean that growing and important cities, industrial Bilbao, fashionable San Sebastian, historic Saragossa, to say nothing of Santander, a modern watering place, would be without a Gospel witness. The work in this part of the country was established some sixty years ago, and the churches to-day still carry on what may be termed in Spain a successful witness. For a long time, indeed throughout most of their history, they have been assisted financially by an American Society, the American Board of Commissioners for Foreign Missions. This financial aid from America is rapidly declining, the crisis and stringency in that country having compelled the Board to cut down its subsidies. Under these circumstances severe readjustments will have to be made, and the prosperity of the work will be gravely imperilled. It would, however, be nothing short of a disaster if the small Evangelical witness which still remains were finally to disappear from the populous centres of the north of Spain. In a letter from Pastor Theodore Fliedner this matter is urged and we feel ourselves the importance of something being done, if only temporarily, to enable the pastors of the churches concerned to continue their ministries. Pastor Fliedner says: "It is not too late to help, as just now Protestantism in Spain needs help more than ever before. I hope that World's Protestantism will not stand aside at this time of crisis and opportunity. I thank you most heartily for the suggestions made; we need at once about £60 for the churches of the north, whose heroism has been made clear by the elections, as in four provinces of the six, where they have work, the Jesuits have won. If the same had been the case all over Spain, the Religious Liberty granted five years ago would have disappeared."

The George Borrow Celebrations

Then we have an interesting letter from Dr. Orts Gonzalez, reporting on his evangelistic work in association with the George Borrow celebrations held throughout Spain. He says:

We had a glorious campaign of George Borrow Centennial Celebration and revival meetings in Valencia, Alicante, Murcia, Cartagena, Aguilas and Almeria. It made me very happy that the Bible Society and the Evangelical Alliance formed together in this work more or less in all regions of Spain. The campaign was very successful everywhere, and interested a great many persons outside of our churches. As you already know, George Borrow's "The Bible in Spain" was translated into Spanish by Senor Azaña; and this fact helped us a great deal.

Everywhere we went (I am speaking now especially of the cities mentioned above), the auditoriums in which we spoke were filled with people. We held two different kinds of service, giving two speeches in connection with the Borrow Centennial and its significance and importance for the Protestant work, and followed with two or three revival sermons, aiming also to interest and give the Gospel to persons outside of our congregations. Without exception, in all the cities mentioned above there were always a great many outsiders, especially in Alicante where there were more than two hundred. In Cartagena, the speeches were not made in our chapels but in the Ateneo, the most important cultural club of that city. The hall was crowded, and the messages very warmly received. The meetings in Madrid, Barcelona, the North of Spain and other regions were also a great success. In Barcelona, Rev. Fernando Cabrera was the main speaker.

Part of the money you sent was spent in another great campaign in a town called Beas de Segura, conducted principally by Miguel Aguilera, one of Mr. Buffard's workers and one of the best evangelists in Spain. Besides giving three services to the congregation there, a service of more than three hours was held in La Casa del Pueblo (The House of the People), attended by more than 1,200 persons who were deeply impressed by the great message of Mr. Aguilera. He knows better than any other Spanish evangelist how to interest the common people, even communists, anarchists and those who consider themselves atheists; and gradually he gets them into a receptive mood for hearing the message of the Gospel. I was pleased to go with him to several places, and witness his

great ability for controlling the crowds and giving them a real Christian message.

Religious Liberty in the New Spain Dr. Orts Gonzalez comments in his letter upon the political situation in Spain and its relation to the furtherance of religious liberty, and the report is good news:

Now for the political situation in Spain: in spite of the tricks and the opposition of the Portela Valladares Government, the victory of the Left Hand parties has been even greater than I looked for, though as you know from my last letter I expected them to win. They will have very nearly 300 representatives in a Parliament of 470.

This victory is the more significant, because the leading archbishops and bishops of Spain a few days before the election published pastorals recommending the Right Hand parties to the people and emphasising the sacred duty of Catholics to vote for them. That an overwhelming majority should vote instead for the Left Hand parties, is another fact which reveals plainly how little is the real influence of the Roman Catholic Church upon the common people and middle class in Spain. Another very encouraging factor in this election was that more women than men voted, which indicates that women also are now more emancipated from the tutelage of the Church than they were in the last election.

Probably in this very week, Azaña and his associates will take the reins of government. Some laws which were passed during the first two years of the Republic and have been in abeyance—such as that forbidding nuns and friars to teach—will now be enforced. Of course, they can teach, if they are officially qualified, but not as friars and nuns under religious orders. Also, there will doubtless be an investigation into the return of houses and property to the Jesuits, which will again be taken from them by the Government. The pension given to the priests will be paid directly to them by the Government, instead of passing through the hands of the bishops. The greatest help to the Protestant work will come from the granting of full freedom and protection against the aggressions of the Roman Catholic Church.

I am glad that I have started my Newspaper Evangelism, which I do not doubt will now broaden out and grow more vigorously. As I pointed out in my last circular, I notice a more receptive mood in Spain towards religion. It will be a pity, if we lose this new opportunity for doing a more aggressive work through the daily papers and through a systematic and national campaign. I will keep you informed of my work and any new developments.

Evangelical Work in Albania Since Mr. Gooch visited Albania, and carried out a survey of the religious situation, Evangelical interests have been helped, and close contact has been maintained with this rather lonely outpost of missionary work among a population which includes some 600,000 Moslems, 250,000 members of the Albanian Orthodox Church, and 85,000 Roman Catholics. The latter are mainly in the north part of Albania, but it should be remembered that missionary work is not confined to Evangelical interests. In one sense religious liberty prevails in Albania, but official limitations, the removal of which is being sought, but with tardy response, include the withholding of permission to preach the Gospel, or to carry on secular education work. This has affected the splendid work founded and maintained over a long period of years by Rev. Phineas and Mrs. Kennedy. Now, however, they have at least two fellow-missionaries, Rev. and Mrs. E. E. Jacques, and a young Albanian preacher, a graduate of the St. Andrae Bible School (Austria) who was received into the work of the Albanian Evangelical Mission on confession of faith some ten years ago. Such a convert is a notable fact, and we ask prayer that the work of this Mission, the only Gospel witness in Albania, may be guided by God and the whole country of Albania become more available for evangelical missionary work. The Mission at Kortcha has a fine plant, without encumbrance, but it receives no kind of outside help beyond voluntary contributions, largely from America, but altogether insufficient even to maintain existing work.

Bulgarian Evangelical Alliance We have recently received a report, from Rev. D. N. Furnajieff, of the Bulgarian Evangelical Alliance, which has history behind it, and still manifests the unity which underlies all branches of Christian work in Bulgaria. Mr. Furnajieff speaks in warm and thankful words of the Week of Prayer, the outcome of which was evident not only in the matter of unity, but the salvation of souls. The great need of Bulgaria is evangelism, and we are glad to know that the forces of the Alliance are being made use of to help forward existing work, such as that amongst the gypsies, and also to start new efforts. Pastor Furnajieff speaks of a campaign to cover the country in a given time, making use of five or six evangelists chosen from among the Pastors of the Evangelical Churches.

The St. Andrae Bible School We have mentioned the St. Andrae Bible School (in Carinthia, Austria), with the foundation of which the Alliance was associated, and which has now been in existence for fifteen years. Mr. E. Phildius, its founder, reports that since its start one hundred students have been trained, the majority of whom are now at work in the respective countries of their origin. Here is an account of one of them :

Constantine Marvakoff is the son of a peasant in Nevrokop in the Rhodope Mountains in Southern Bulgaria. As a boy he tended his father's sheep, and during leisure hours began to read a Gospel he carried in his pocket. Here he learned the story of the Good Shepherd and very soon became His follower and messenger ; for he could not keep that story to himself, but had to tell others of it. Somehow or other he managed to obtain a set of lantern slides on the life of Christ, and with the help of a very primitive magic lantern, showed these pictures in the cottages. He also distributed Bible portions and tracts. The attention of the Evangelical minister of Sophia was drawn to his work, and the result was that Marvakoff was invited to attend a Christian Conference held in Gnajevo in the summer of 1924.

After one of the addresses he came to Mr. Phildius and said : " I would like to become a worker for Christ. Will you accept me as a student in your school ? " He was for three years with us in St. Andrae, and notwithstanding his most rudimentary schooling, turned out, by dint of study and through consecration, to be a very good student.

After returning home he was ordained and put in charge of a little church at Ghrmen, in his native province. Two years later the Assembly of the Evangelical Churches of Bulgaria decided to begin missionary work among the Pomaks, an unreached Moslem tribe living in the Rhodope Mountains. Constantine Marvakoff was elected to be the pioneer to these people, whom he had known and mixed with since boyhood.

Here is a bit of his last letter :

" I have been visiting twenty-five villages until now and have already made many friends. Often I attend their religious worship, and speak to the men that are gathered at the market-place. They listen eagerly when I tell them stories from Scripture ; especially those from the Old Testament interest them. These people suffer from their ignorance (they can neither read nor write) and are ruled by the spirit of fanaticism. How can one work among such people ? There are many difficulties, but love conquers them all."

In addition to the little church at Ghrmen, which forms the basis of operations for this work, a new move has been undertaken in faith. Marvakoff writes : " Recently I bought a house in a Pomak village, and, God willing, I intend opening a school there this winter, where young Pomaks can learn to read and write. We will also hold meetings there. I realise how greatly important this work is, therefore I am full of hope. I believe and expect a Christian awakening among this people, for the Gospel of Christ must conquer in the end."

Estonia : Rev. Adam Podin In a recent diary of his work among the lepers and in the prisons of Estonia, Rev. Adam Podin says :

From 17th—22nd of January I visited the town Viljandi. There is one prison, and thirty-five kilometers further, the largest leper asylum. I visited the prison and promised to visit them again on my return. I arrived in the asylum Saturday night. Tired from my journey I would have rested, but nearing the place I heard loud singing in the church. The Doctor gave me a warm welcome, and told me that they were in earnest to see me. After refreshment for the body I entered the building, decorated for the occasion. I started my work, not thinking of my tiredness. After the service, as I had with me some presents, they were distributed to the poor lepers. When I closed the service it was about 11 p.m.

Monday, I left the now joyful company and travelled to Viljandi, just in time to take up the work in the prison. This work went on till late in the evening. Glory be to God, He Who had opened the prison doors opened the hearts as well. When I could not do any more for tiredness, I closed the service and was going to leave, a prisoner begged : " Could you not sing another hymn ? " I did so and spoke, showing again the way to God through Jesus our Saviour.

After this I visited other prisons and the third leper asylum at Tartu. From February 15th-17th I had the hardest time. It was in Tallinn the central prison with its 1,440 inmates. What a picture ! In this prison I had two extra services, one in the hospital where I had 153 sick in soul and body, men and women, almost all young people : I had a nice time there. After a short time the tears of repentance commenced to fall, some tried to hide them, putting his or her face behind the backs of the other prisoners, but soon there were not so many backs as sobbing faces, so they had to reveal the sin that tormented them, especially when the Gospel light shone in the recesses of their hearts. The other service was in the prison church. My organist was the son of our teacher in music, who is a heavy criminal. One of the worst criminals wrote a letter to me, which says : " Many years have passed, but I have not seen a sunrise neither sunset, the thick prison walls have hidden away the fine view ; but as dimmer grows the outward light, the Star of Bethlehem rises higher, which showed me my sin and again my Saviour. Thanks be to God, I am saved and know that my sins are forgiven through the blood of Jesus Christ, and you have been the means through your preaching to open my eyes." I called him to the Office and repeated the words in his letter before the guards, asking whether this is true what he has written ? He confessed firmly and the officials confirmed it as well. I shook hands with him, spoke some comforting words and gave him a Bible.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

The Church and State Report The Report upon "Church and State," not what has been freely termed the "Archbishop's Report," but that now made by the Commission set up by the Church Assembly after the rejection by the House of Commons of the Revised Prayer Book, has now been issued. It is a document of grave and great importance to the future of truth and love in this country, and in fact to the future of religious freedom if we interpret that term in the light of liberty of conscience and true spiritual worship in the House of God. Being such the Report is of outstanding importance to citizens as well as Church people, and its provisions and suggestions ought to be widely read and weighed. What has the Report to do with those who do not belong to the National Church? A great deal; and much and even more than the Revised Book of Common Prayer, for that book although twice rejected by Parliament was thereafter sponsored by the Bishops, and by most of them, subject to special regulations in the matter of Reservation of the Sacrament, authorised for use in their dioceses. As the Bishop of Norwich, who was a notable leader in the controversy of 1928, has pointed out in an article contributed to the Press (and which should be printed as a leaflet) "Most of the Bishops made a great effort to get this book sanctioned by Parliament, but on its rejection they were ready to act as if it had been accepted." In a vigorous reply to the Bishop of Norwich Viscount Wolmer retorts "In our parish church the Book of 1928 is used every Sunday. This is happening all over the country. The veto of the House of Commons has been simply ignored." If we enquire why was the Book twice rejected by Parliament? while many answers might be made to the question there is one which was and is vital beyond all other issues—by means of prayer (let us not forget that) and able Evangelical leadership it was brought home to Parliament that the book was designed to upset the Reformation Settlement. Had it been accepted by Parliament the great and grave distinction between the Table of our Lord, which is the Lord's Supper, and the Mass would in time have disappeared from the established practice of the National Church, and it would have ceased to function as "apostolic, reformed, and protestant."

The Free Churches—First Impressions It is significant that the Commissioners in making their Report stipulate that their conclusions and recommendations must be received as a whole. It is all or none, and this very fact might suggest to the initiated that behind this decision is the same influence and will that in 1928 demanded the whole revision of the Book of Common Prayer or none. Nine-tenths of it (repugnant as parts even of this portion were to some) might have been agreed and have obtained the consent of Parliament, but it was then as now, "all or none." This very fact has not escaped attention in early impressions of the Report contributed by leading Free Churchmen to religious newspapers. Three of these are before us as we write. We quote from one of them, which is the verdict of all, expressed in differing words:

> It is claimed that the Anglican Church is the National Church and speaks for the nation. Yet the House of Commons, which is representative of the nation, is the one Institution which this Commission fears until every conceivable device is explored to escape its control. Serious theological differences between the various parties of the Church are realised: it has not been equally understood how the nation regards these differences, and has learned to look to Parliament to keep the Church faithful to her Protestant traditions. The claim to represent the nation, and the distrust of the nation's judgment, will make an unfavourable impression on the readers of this Report.

The Bishop of Norwich, who was a notable figure in the controversy of 1928, has drawn attention, as others have done, to the fact

that no one who opposed the Revised Prayer Book Measure in 1928 was invited to serve on the Commission appointed by the Church Assembly, while four persons who had voted in favour of the Measure were among those chosen to serve on the Commission. What does this suggest? Again we quote from a Free Church representative, "The Commission is resolved to secure freedom for the Anglo-Catholic party in the Church of England to reserve the Sacrament and to do many other things which are inconsistent with the Protestant Faith. But the House of Commons blocks the way." This is no time for the resurrection of bitter antagonisms or violent controversies, and we express the earnest hope that this untimely Report will not be pressed to acceptance by the Church Assembly or in the form of a new Bill by Parliament. Since it was completed a new Sovereign has ascended the Throne. New and greater threats to true religion in this country are confronting us, calling not for controversy, but for unity and united action, and for witness to the Gospel of Christ in all its fullness, for it is still true, of Churches as of individuals "ye shall know the Truth, and the Truth shall make you free."

The Sovereign's Accession Declaration There appears to have been some misunderstanding as to the Accession Declaration which the Sovereign is required by law to make, and the time when it should be made. We refer to the oath which ensures the maintenance of the Protestant Faith by the Crown. *The Times* has pointed out that "The law requires that the declaration should be made by the Sovereign on the day of the meeting of the first Parliament after his accession, or at his Coronation, whichever comes first. Considerable misunderstanding has arisen on this subject, not only among the public generally, but also in official and Parliamentary quarters, through an impression that the Accession Council of the Privy Council on January 21st, the day after the death of King George, was the appropriate occasion for making the Declaration, and some leading Privy Councillors who attended the Council actually came away in the belief that they had heard the King repeat the words of the Oath. The Accession meeting of the Privy Council is not the lawful occasion for subscribing to the Accession Declaration, and the King did not make it at that meeting, though he did on that occasion take an Oath for the security of the Scottish Church."

"The terms of the Accession Declaration are :—

"'I do solemnly and sincerely in the Presence of God profess, testify, and declare that I am a faithful Protestant, and that I will, according to the true intent of the enactments which secure the Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my powers according to law.'

"The Coronation will take place next year, but before then in all probability Parliament will have begun a new Session. It is, therefore, expected that the Declaration will be 'made, subscribed, and audibly repeated' by King Edward next autumn when opening a new Session of Parliament.

"It is the Bill of Rights, 1689, that imposes on the Crown the legal obligation to subscribe the Declaration. Until 1910 the terms of the Declaration contained references which were considered offensive to Roman Catholic subjects of the Crown. King Edward VII. found it a most repugnant duty to utter the obsolete formula of a declaration which in its origin was intended not for the Sovereign but for members of Parliament and servants of the Crown. The wording of the Declaration was revised by Parliament in 1910, shortly after King George came to the Throne. King George was the first Sovereign to subscribe the Declaration in the form in which it now stands, and it was in the House of Lords at the opening of Parliament on February 6th, 1911, that he made the Declaration.

"Queen Anne, the first Sovereign to come to the Throne after the Act of 1690, by which the Church of Scotland was established, took the Oath providing for the security of the Scottish Church immediately after her accession. The precedent thus set up has become part of the constitutional practice observed on the accession of a new Sovereign."

The Coronation—Day of Intercession The fact that the Council of the World's Evangelical Alliance have unanimously decided to arrange and carry out a Day of Intercession and Conference at the time of the forthcoming Coronation of King Edward VIII., similar to that arranged in 1911 when King George and Queen Mary were crowned, will give satisfaction to all alike. At present the date of the Coronation has not been fixed, but it is confidenlty expected that it will take place just before or during the month of June, 1937.

How Best To Preach Dr. S. M. Berry, Moderator of the Federal Council of the Evangelical Free Churches, when giving the second of his series of "Warrack Lectures" in the Church of Scotland College at Aberdeen, made some helpful remarks concerning the place of the great Christian verities in preaching.

"We are not in the pulpit to parade ourselves or our opinions," declared Mr. Berry, "but to proclaim Christ and to make His truth known. The whole religious situation to-day cries out for a theology—a theology which will deliver us from a faith which is merely impressionistic, and a view of Providence founded upon the occasional impulses of men," he declared. "Do not hesitate, to preach on the great Christian doctrines. People are hungry for them, taught in the language they speak and understand. But make the great doctrines so real and so living that those who listen feel that you are not trying rather laboriously to justify and explain a body of doctrine formulated long years ago, but rather that you are preaching out of your heartfelt belief to-day. This is supremely important. I do not know of any greater perversion of the spirit of Christianity than the way in which so many Christian people have come to regard the whole question of belief. The tragedy of the situation is—and it is nothing less than tragedy—that creeds began as songs and now to many they have become burdensome things. When one thinks of the present generation of youth with all the creeds and outlooks and programmes which so eagerly compete for their favour, it is obvious that any Church which is to win them and to hold them must be clear and definite and strong about the essential matter of belief, for modern youth, whatever its faults and failings may be, is not going to be won by mere sentiment couched in vague phrases. It is only the conviction of the Church which will ever win youth. The evangelism suited to to-day is that which helped men to see the truth and lead them into the realisation of the presence and the power of God."

Church Pastoral Aid Society A notable Centenary has recently been celebrated in London, that of the Church Pastoral Aid Society. The Secretary of this truly Evangelical Society is a beloved member of the Council of the World's Evangelical Alliance. The great Central Hall, Westminster, was crowded in every part for the Centenary meeting, and the proceedings were relayed to an overflow audience. The Archbishop of Canterbury took the Chair, and with him on the platform were the Bishop of Norwich, the Bishop of Barking, Sir Thomas Inskip, the Provost of Bradford (Very Rev. E. W. Mowll), Canon S. M. Warner, the Archdeacon of London, Chancellor Joynt, Sir Charles and Lady Bressey, Commander Studd, Mr. Albert Mitchell, and many other well-known supporters of the Society, together with the secretaries or their representatives of some six or eight other Church of England Societies. When we reflect upon all the Church Pastoral Aid Society has done during the past hundred years to minister to the Evangelical needs of hundreds of parishes of the Church of England, and its faithfulness throughout to the Gospel of Christ as the power of God unto Salvation, we can and ought, to call upon very many outside the Church of England to rejoice in such an institution and to wish it very many happy returns of its birthday. Speaking from the Chair the Archbishop of Canterbury remarked:

I rejoice that, from first to last, the C.P.A.S. has given its witness to the reality of this ineradicable need of the human heart, and I wish this evening to record my gratitude for the witness which the Society had given to what remains in the last resort a fundamental truth, that beside the Name of Jesus there is none other name under heaven given among men whereby we must be saved. For the help that it has given to the pastoral work of the Church, for its witness to the power of the Gospel of Christ, I join with you in thanking God for these 100 years.

Romanism in Wales There are signs of widening interest in the Principality of Wales in the witness and work of the World's Evangelical Alliance. This is as it should be if the report is correct that Romanism is increasing its influence in Wales, and that a statement has recently been made by a Roman Catholic priest (in connection with a R.C. mission in Cardiff)

that "Wales must choose between infidelity and Rome." Commenting on this statement in a "Letter from Wales" (*Christian World*, February 27th), the writer says:

> There is nothing new in this either, for many Roman priests have been courting the ancient tongue as a promising avenue to the hearts of the Cymry. Welsh versions of the Scriptures have also been made, and schools established in some of the "Welshest" Free Church towns. On the whole the movement leaves but little impression on the Welsh people, and touches Welsh Wales hardly at all. Much is made of the migration of an occasional Welshman to the Roman fold, but we hear nothing of the others. What Free Churchmen must do is to show the same zeal for their type of Christianity as the Roman Catholics do for theirs. For it is on the Nonconformists that the brunt of the fight for the retention of Protestant freedom must fall. The Episcopal Church cannot be relied on.

But has the writer of this comment overlooked the fact that a Nonconformist Lord Mayor of Cardiff supported the Roman Catholic Archbishop at the laying of the foundation-stone of a new Convent High School in Cardiff (in 1931), concerning which the following comment was made to us: "The apathy of the average professing Christian to-day amongst both Anglicans and Nonconformists as well as the unnecessary attendance by many of them at these functions (whereas a Roman Catholic would not go near if the position were reversed) disgusts me."

Betting Pools and Football Gambling No vice to-day is so fruitful of crime and unhappiness as the vice of gambling. Social workers, magistrates, and police authorities are in agreement on the point. Let it be understood there is no necessary connection between sport and gambling. We have no hesitation, however, in remarking that to-day sport in this country has become so identified with gambling in one form or another as to demand the action which has now happily been taken to cleanse sport from the vicious circle which has surrounded it. We commend to our readers a pamphlet recently published by the Anti-Gambling League which gives a comprehensive survey of the growth of gambling on the popular winter game and its present manifestations, which include many other modes of speculation besides the more notorious "Pools." It is disquieting to learn of a form of sweepstake on football results, known as "Pontoons," which are stated to be in operation in offices and workshops throughout the land. They are an insidious introduction of youth to the practice of gambling. Some astonishing figures are given as to the magnitude of the "Pool" betting business. According to figures supplied recently by the Post Office, an average of 5,371,392 packets are posted by football pool promoters each week from seven large towns, excluding London. Mr. Gulland estimates that about 8,000,000 bets are made on football each week, representing, on the basis of an average of 2s. per bet, a sum of about £30,000,000 spent on football gambling during the season. Do investors in these "Pools" (a contemporary asks) realise the odds they are up against in attempting to gain some of the big prizes? One of the most popular "Pools" requires backers to give the correct results of 15 matches. The number of possible combination of results in such a "Pool" is 14,348,000! As the writer says, "Betting on horse-racing, foolish though it may be, is wisdom personified compared with betting on a football coupon." It has been estimated that in small sums of a penny and upwards the public pay yearly no less a sum than nine million pounds in this "Pool" betting, one million pounds of which goes to the promoters. Evidence of how the widespread habit of gambling this "Pool" business has encouraged is revealed through the sale of sixpenny postal orders, the sales of which have increased from three million to twenty-two million in eight years! In a recent deputation on the subject to the Home Secretary, one of the speakers urged that "Pool" betting had now attained such dimensions that the Government should take immediate action. He objected to the exploitation of the masses by an organisation out solely for private profit without regard for the social consequences. This method of betting was leading to a widespread increase of all kinds of betting with distressing results in poor homes. The Churches are to be congratulated on their vigorous action.

Converts to Rome Mr. J. B. Morton (described as "'Beachcomber,' of *The Daily Express*"), had an article in the January 17th issue of *The Catholic*

Times on "The Return of the Faith." It dealt with conversions to the Roman Catholic Church in this country, and offered speculations as to when the extent of such conversions would be great enough "to have a visible effect on the country as a whole." Mr. Morton overlooked, apparently, one important consideration: namely, the losses suffered by the Roman Church in this country. Yet it is a notorious fact that such losses are great: so great, in fact, that a special technical name has had to be invented for them—"leakage." This is admittedly great, and very largely counterbalances the conversions: by no means all of which, by the way, can be assumed to be permanent. These very material considerations Mr. Morton overlooks. He says: "The problem before the Catholic body in England is to devise means of mixing with the non-Catholics, in such a way as to leaven the whole country with the Catholic philosophy." What is this "Catholic philosophy"? However much it appeals to Mr. Morton, it may tend definitely to alienate rather than to attract others. In social and political matters it exalts the power of the Pope and the priesthood at the expense of the laity and the civil community; it frowns on the principles of tolerance; it regards freedom of speech, publication, etc., as at best unavoidable evils, which it would abolish if it could; and it enforces, so far as it can, the "Index of Forbidden Books." In theological matters it enforces the highest sacerdotal theories, subordinating, so far as possible, the whole of life to the priesthood. In philosophy, it exalts the mediæval Scholasticism as the highest type of thought. All this may be attractive to Mr. Morton, but it will not be equally so to a majority of English people. The day is remote, therefore, when it will "leaven the whole country."

"The Valid Sacraments" In the *Christian World* for February 13th appeared an interesting article with this title, by Dr. A. E. Garvie. It discussed the great and ancient controversy, which really forms one of the greatest differences between Roman Catholics (and those who imitate them) and Protestants: the relation of sacramental ordinances to the reception of Divine grace. Dr. Garvie began by dissociating himself from "those extreme Nonconformists who neglect the observance and depreciate the value of the Sacraments." He holds that the Sacraments—Baptism and Holy Communion—were instituted by Christ, and, while they are symbols, yet they are symbols which "convey as well as express what they signify." Nevertheless, he repudiates the Roman *ex opere operato* theory, according to which the Sacraments act by their own power. This he regards as a magical theory; and, in place of it, he holds that we "cannot distinguish a special grace in the Sacraments, different from general grace." Man cannot benefit from a Sacrament if he has not faith. "In the Sacrament of the Lord's Supper Divine grace as Gods' personal activity is conveyed to human faith as man's receptivity and responsiveness. It is one and the same grace, for God is one, which is conveyed when the Gospel is heard and believed." While, then, Baptism and Communion are Divinely ordained, they are not ordained as magical channels in the way Roman Catholicism conceives. Dr. Garvie's article deserves careful study. It is to be feared that many Protestants nowadays are not fully aware of the vast difference between the Roman Catholic conception of the Sacraments and that of Evangelical Churches. The Roman Catholic conception, in the first place, counts the Sacraments as seven in number: Baptism, Confirmation, Holy Eucharist, Penance, Holy Orders, Matrimony, and Extreme Unction (or "last anointing" of the sick). With the exception of two (baptism and matrimony), Roman Catholicism holds that it is absolutely necessary, to the validity of a Sacrament, that it whould be administered by a priest (or bishop); and, in the case of matrimony, it has made the presence of a priest necessary, even though theoretically the partners administer that sacrament to each other; while, further, the *normal* minister even of baptism must be a priest, and baptism makes one a subject of Papal canon-law. Thus, in the Roman Catholic conception of the Sacraments, we have seven ordinances which cover the whole of life, from birth till death, and tend to make the people subject to the priest. In this conception, these Sacraments (not all of them to every person, but each of them as

appropriate to any given person) are normally necessary to salvation; they convey grace of their own power (*ex opere operato*); and they are essentially sacerdotal ordinances. In the eyes of Roman Catholicism, the Mass is the actual Sacrifice of Calvary, and the consecrated bread and wine are actually and literally Jesus Christ, "to be adored with the worship, even external, of *latria*" (Council of Trent, session 13, canon 6). *Many Protestants nowadays do not realise all this.* Dr. Garvie's article, therefore, is useful as drawing attention to the vital distinction between a spiritual and a semi-materialistic, and even idolatrous, conception of Sacraments.

"Catholic Action" These two words are appearing with increasing frequency in the Press. They are the name, of course, of the special movement of Roman Catholic activity initiated by the present Pope: activity by which the services of the laity are to be used more than hitherto—and with greater centralised organisation—by the bishops headed by the Pope. From a Catholic Truth Society pamphlet, *The Pope and Catholic Action*, we gather that, "Although clear indications of the Pope's advocacy of the 'lay apostolate' are to be found as far back as his first encyclical (*Ubi Arcano*: 1922), it was not until the publication of the famous letter to Cardinal Bertram in 1928 that a full statement was given to the world." That letter declared Catholic Action to be "the participation of the laity in the apostolate of the hierarchy." "Catholic Action," it said, "is not of a material but of a spiritual order." "Politics must be carefully ignored." However, "Catholic Action will not necessarily exclude its members from taking part in public life. On the contrary, it will make them more able and more anxious to do so, by reason of the strict formation of character which results from the practice of Christian virtues; and thereby it will offer to society the best possible citizens, and to the State experienced and honourable leaders." How, one may ask, is Catholic Action "to ignore politics" if it is to offer "leaders" to "the State"? What the Pope evidently meant is that Catholics are not to confine themselves to any one political party, but are to influence all or any of them in the interests of the Church. Of course, any Church has a right to try to extend its principles. There is nothing wrong in that *per se*; but we cannot forget the peculiar doctrines of the Roman Catholic Church—which are opposed to civil and religious liberty. In view of such principles, we cannot but be on our guard. For example, *The Catholic Times*, February 21st, reported a speech of Dr. Hinsley, the new R.C. Archbishop of Westminster, to the Civil Service Catholic Guild. "His Grace urged the Guild members to enlighten their non-Catholic colleagues, in the Civil Service, regarding the principles of the Church." That is, Roman Catholic propaganda is to be carried on in the government offices. The danger of this is obvious. On an earlier date (report, *Catholic Times*, January 31st), Dr. Hinsley had outlined "tentative proposals for a national organisation": to consist of a big central office to unify all Catholic activities throughout the country. Spheres of such activity can be imagined without difficulty: the Press, the Radio, Parliament, and so on. It is well to keep a vigilant eye on the developments of Catholic Action.

Rome and Intolerance Our contemporary, *The Church Gazette*, in its February issue, draws attention to the fact that "Church people owe a debt of gratitude to Dr. G. G. Coulton for his constant exposure of the fallacies put forward by Roman Catholic writers in their endeavour to prove that the condition of England before the Reformation was almost ideally perfect." This commendation is well deserved, as is also the remark that "Dr. Coulton has some interesting points on the persistence of Roman Catholic claims down to the present day. Intolerance is still inherent in the principles of the Roman Catholic Church." Some of the more excitable and injudicious Roman Catholic writers themselves draw attention to the fact. For example, in *G.K.'s Weekly*, February 27th, a priest, the Rev. H. E. G. Rope, denounces "broad-mindedness," and insists on the duty of accepting all the most intolerant declarations of Popes—even the *Syllabus* of Pius IX. Father Rope evidently fails to see a great dilemma on which his logic places

him. If it is a duty to accept all Papal declarations, was it not a duty to accept that one which condemned Galileo, and declared it heretical to say the earth goes round the sun?—or, conversely, if some Papal declarations can be rejected, why insist on the *Syllabus* etc.? The fact is, the supposedly secure Papal doctrinal guide is really very uncertain. However, one thing is *not* uncertain: the spirit of intolerance which it inculcates.

Mixed Marriages *The Whitehaven News*, January 30th, reported a speech by Dr. T. W. Pearson, Roman Catholic Bishop of Lancaster, at Carlisle, on the subject of "mixed marriages." He deplored such unions. "They got," he said, "a very mixed house indeed, and mixed on the one thing that mattered: mixed on faith. In the early years the children were puzzled about it; they did not understand it, and later on, unfortunately they fell away from everything. Again, the life of the husband and wife was not, and could not be, quite the same as if they were both Catholics or both non-Catholics." We quite agree (though from a different point of view) with Dr. Pearson. Marriages of Roman Catholics and Protestants are deplorable, and should be discouraged, but if they take place they are valid in law in this country, apart from the scandalous limitations of the decree "Ne Temere" of the Roman Church, which ought to be dealt with by Parliament.

A Curious Marriage Problem In *The Catholic Gazette* for January, "Question Box" section, appeared this query: "If a Catholic marries in a Protestant Church and later repents of the bargain, would a Catholic priest marry them to some other partner in the Catholic Church?" This query arose, of course, from the "Ne Temere" decree, which provides that, if a Catholic attempts to marry otherwise than before a R.C. priest, the attempted marriage is null and void. The *Gazette's* reply is: "No, not in ordinary circumstances." It admits that in the eyes of the Church the attempted marriage "is not valid," and "in consequence each could, as far as that goes, enter into a marriage with another partner." However, "though the first 'marriage' was not valid in God's sight, it may still bring on most serious obligations of one party to the other. . . . A Catholic priest would strenuously refuse to marry [the man] to another party and so condone the crime he had committed." Further, the question of the attitude of the civil law arises: and "the guilty Catholic who 'marries' in a Protestant Church has no right to embroil Catholic priests with the civil authorities." After all, however, all this merely amounts to calculations of expediency. The fact still remains that, in Latin canon-law, the partners to such a "mixed marriage" have an ecclesiastically legal right, in the Church's eyes, to marry without regard to the former union: the exercise of that right being conditioned merely by matters of convenience. The *Gazette's* answer, however, shows the painful dilemmas on which even the priests themselves may be placed by the "Ne Temere" decree.

Rome, Peace and Freedom In *Headway* (the monthly organ of the League of Nations Union) for February is an article by Professor Gilbert Murray headed "The Catholic Tradition." It is a review of a book entitled *The Catholic Tradition of the Law of Nations*, by J. Eppstein, who, besides being an official of the Union, is also secretary of the Catholic Council for International Relations. We have not read Mr. Eppstein's book, but, judging from Professor Murray's review, is seems to be a work devoted to extolling the Papacy as the great historic advocate of peace. If that is the book's object, it must be a very one-sided work. No one denies that Popes have advocated, and worked for, peace; Benedict XV. did so during the war of 1914-1918, and his case was not the only one in Papal history. The fact remains, however, that Popes have often advocated war. William the Conqueror's invasion of England was blessed by a Pope; another Pope encouraged Henry II. to conquer Ireland; the awful "Albigensian Crusade" was instigated by a Pope, and the Crusades properly so-called were of Papal inspiration; a Pope urged the Duke of Alva, in our own Queen Elizabeth's time, to invade England. Indeed, even the present Pope, Pius XI.,

while declaiming eloquently in favour of peace, fails to utter any clear censure of the Ethiopian aggression of Mussolini. We are surprised, therefore, at Professor Murray's accepting at face value the evidently partisan apologia of Mr. Eppstein. We are further surprised at his saying, as he does, that at the present time "the Vatican becomes the protector of liberty." True, the Pope denounces some forms of tyranny, such as in Russia and in Germany. Does he denounce, however, the Fascist autocracy in Austria?—or the warlike totalitarianism of Italian Fascism?—or the autocracy in Portugal? The fact is, the Papacy is not a friend of real liberty, for it is committed to principles which cannot be reconciled with true liberty.

The New Education Bill

It is not the province of this magazine to enter on the controverted questions of politics; a few comments may be useful, however, on the attitude of the Roman Catholic bishops to the clauses in the new Education Bill about denominational education. *The Catholic Times*, January 31st, reported Dr. Downey, Archbishop of Liverpool, as saying that the Bill is a step in the right direction, but not satisfactory. The same paper, February 7th, reported Dr. Hinsley, Archbishop of Westminster, as saying "the Government gives us a store for bread." The provisions of the Bill are complicated and difficult. Without discussing them, however, we may point out one consideration which it is absolutely necessary to bear in mind: which is that *no Bill will ever satisfy the Roman Catholics*. In the encyclical *Rappresentanti*, on Education, December, 1929, the present Pope said: "It is the inalienable right as well as the indispensable duty of the Church to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation in so far as religion and morality are concerned. . . . The extent of the Church's mission in the field of education is such as to embrace every nation, without exception, according to the command of Christ: 'Teach ye all nations'; and there is no power on earth that may lawfully oppose her or stand in her way." In other words, the Roman Church aims to dominate all schools. That being so, no British Parliament ever can pass a Bill which she will accept as satisfactory. She will always demand more. It is only prudent for politicians to face that fact.

High Anglicans and Rome

In *The Times* for February 6th was a brief report of a speech at Manchester by the well-known Jesuit, Father F. Woodlock: in which he stated that "during the past quarter of a century over 250,000 converts had been received into the [Roman Catholic] Church in England and Wales, including 310 Anglican clergy and 12 Nonconformist ministers. Just 5 per cent. of these clergy had failed to persevere in their new allegiance." These figures no doubt are accurate, but they give only one side of the picture. What of the "leakage"? which a few years ago, Father L. King, another Jesuit, in a Catholic Truth Society pamphlet, described as a pressing problem. However, there can be no doubt that the Anglo-Catholic party in the Church of England does provide converts to Rome. In *The Daily Telegraph*, February 3rd, we noted (under headings "Prayers for 2,000 Anglican Clergy: Roman Catholic Appeal") a paragraph which said that "considerable surprise was caused yesterday by an appeal, printed in the official periodical of the Roman Catholic diocese of Southwark, asking Roman Catholic priests in South London, Surrey, Sussex, and Kent, to join in prayer for '2,000 Anglican clergymen, who, with their parishes, will be definitely praying for the return of the Anglican Church to the true fold under the Papacy.'" "The allusion," said the *Telegraph*, "seems to be to the fact that many Anglicans and Roman Catholics, as well as some members of the Eastern Orthodox Church, have been observing the Church Unity Octave." Further light is cast on the matter by a letter in *The South London Press*, February 14th (and also in other papers), from "the Rev. H. J. Fynes-Clinton, Chairman of the Church Unity Octave Council." He said that "it was the Divine intention and provision that the successor of St. Peter, head of the Apostles, should also be the head and centre of unity for the Apostolic

Body, the Catholic Church, throughout all time"; and he argued that it is a duty for the Church of England to return to the obedience of the Papacy. Without here going into the oft-argued claims of the Papacy, we may remark that Mr. Fynes-Clinton's contentions condemn his own personal position. The Papacy says the Church of England is no Church, and that it is a duty for individuals to leave it and submit to Rome in their personal capacity. In a special encyclical in 1930, the present Pope made that assertion in the clearest terms, and formally condemned schemes of "corporate reunion." If, then, Mr. Fynes-Clinton believes in the Papacy, he is bound at once to leave the Church of England and submit to Rome. His "Octave" is hopelessly illogical. Why cannot these Anglo-Catholics see facts which stare them in the face?

Anglo-Catholics and the Immaculate Conception A curious controversy has been going on in the Anglo-Catholic paper, *The Church Times*, on the subject of the attitude of English Churchmen (or, to be more correct, those who share that paper's High Church views) to the Roman Catholic doctrine of the Immaculate Conception. That doctrine, it is hardly needful to say, is that the Virgin Mary, at the first moment of her existence, was preserved from all stain of that Original Sin, which is common to the rest of mankind. The *Church Times* correspondence was a discussion as to whether Anglicans should believe that dogma. The various authors differed widely in their opinions. Several said that the doctrine is "a perfectly reasonable deduction from Scripture." Others expressed a contrary view: for example, one said: "There is no passage in Scripture which gives any support to this belief, and at least one, Romans iii, 23, which contradicts it. There is nothing in the genuine writings of the Fathers which supports it; while many of the Fathers contradict it directly or indirectly." For our part, the truth on the subject seems clear: The doctrine of the Immaculate Conception was a product of the tendency to semi-polytheism, which grew up in Latin countries as a result of combining Christian doctrine with Eastern Mediterranean Pagan ideas. It is significant that the title, "Mother of God" (*Theotokos*), was given by a Council at Ephesus: the city which was the headquarters of the cult of Diana; and many statues of the Virgin Mary resemble those of Diana. We may also add that even in the Roman Catholic Church the doctrine was not made an article of faith until 1854, and Addis and Arnold's *Catholic Dictionary*, in its essay on the subject, admits that even in the 13th century the general opinion was against it. That Anglo-Catholics should incline to accept so clear a product of ecclesiastical legend, suggests the intellectual and spiritual straits of that party.

Praying for Success in Gambling. To our readers the heading of this paragraph may seem strange. It is copied from that of a paragraph in the "answers to correspondence" section ("The Sign-Post") of No. 10 of Vol. 14—just to hand—of a Union City, New Jersey, U.S.A., Roman Catholic magazine called *The Sign*. The question put by a correspondent was: "Is it a sin for a Catholic to pray for success at gambling? I refer to gambling on the horses. I would like to follow that life." The answer was: "Gambling is not in itself wrong provided that "the risk is morally equal between the parties; the outcome is uncertain; no fraud is committed; no scandal is given; no positive law forbids: and, therefore, that, "since betting is lawful in itself, it is also lawful to pray for success." Surely the answer to such sophistry should be plain! It omits to mention (1) that betting is a device aiming at getting money without work, and therefore is morally bad; (2) that such devices cannot be other than sources of "scandal." We note that the writer of the answer adds: "It is easy to conceive more perfect petitions to God." That is a mild way to put it! We suggest that these attempts to square religion with worldliness are one cause of the ineffectiveness of much Roman Catholic moral teaching.

World Mission Notes

Angola Evangelical Alliance

"Our bond of union is a common Faith in, and obedience to the One Lord and Saviour, Whose we are, and Whom we serve, and in Whose service there is perfect freedom." This is the opening paragraph of a monthly bulletin of the Angola Evangelical Alliance, the Secretary of which, Rev. J. T. Tucker, has for many years now been an outstanding missionary force in Angola, in touch with headquarters of the World's Evangelical Alliance in London. Writing to us Mr. Tucker says: "The R.C. offensive in Angola is mightily *offensive*, but the foundations of Evangelical mission work were truly laid here and it does not seem to be likely that the R.C.'s will realise their hope of blotting us out. 240,000 Evangelical Christians are not easily disposed of. At the same time we need to be on our guard for the influence of the R.C. hierarchy here is very great." In the face of this situation we are glad to learn that the Angola Alliance is to meet in Conference during June next (opening on June 11th) at Dondi, when the subject of Evangelization will be prominent on the programme. "The danger to the Churches of Angola," Mr. Tucker remarks, "is that owing to the force of converging circumstances they will become static. The warning contained in the history of Christianity in North Africa should not be lost to us." How true this is is borne out by the home situation. Is it possible that even missionary forces are becoming static through organisation, and "converging circumstances" which, for the sake of "reunion," cloud the essential distinction between Protestantism and "Catholicism" and in consequence weaken the witness to fundamental Truth, the end of which must be disunion? There is only one missionary call—"to preach the Gospel"; there is only one missionary message—Jesus Christ, the one, the only Name given under heaven among men whereby they can be saved. What the world needs, and what Christ through His Church, the blessed company of all faithful believers, would bestow, is the united witness of Christians everywhere to that light which, because it shines from Calvary alone, is reflected in every heart which knows itself called and chosen that the Truth of the Gospel may be established and love abound.

Roman Catholic Plans For Africa

There can be no question that the Vatican has well-considered plans for extension of Roman Catholicism in Africa. In the "Bulletin" already referred to Mr. Tucker makes the following comment on this subject: "The present world-wide campaign of the R.C. Church is epochal. The present Pope wishes to be known to history as a missionary Pope. In Africa a great concentration is taking place. Money is abundantly available from sources at the disposal of the Vatican. (The Italian payment to the Pope was eighteen million pounds sterling). The subsidies given by the three (nominal) R.C. countries, France, Belgium and Portugal, is also of deep significance. Roman Catholic publicists put it this way: 'South Africa is preponderantly Protestant: North Africa is definitely Mohamtan; justice therefore requires that Central Africa should be (Roman) Catholic.' It appears, however, that Central Africa alone is not the ultimate object of the Romanists. It is planned to have the whole continent 'catholic' with the Primate at Carthage in North Africa. The whole continent will feel the effect of skilfully conducted propaganda reaching through French Equatorial Africa, Congo Belge and Angola to the fartinest extremity. The Angola press, especially in Luanda, frequently publishes articles setting forth the necessity of 'cathoucising' this Colony. The *Ulitma Hora* for November 21st has an almost lyrical article (written from Lisbon) on the wonderful achievements and devotion of the R.C. padres who returned to Africa after being expelled by iniquitous Republican zeal. A recent number of the *Provincia* carried a front page double-column article (also from Lisbon) in similar strain. Both have the inevitable insinuations against 'foreign' missions."

China Inland Mission—China in 1935 A crowd of friends gathered for the Missionary Reunion at the Alliance House on Thursday, February 25th, to listen to an Address by the Rev. F. Houghton (Editorial Secretary of the China Inland Mission) and to enjoy lantern slides made from photographs taken during his visit to China last year. It was impossible to accommodate all those who attended and a few latecomers had reluctantly to be turned away. Brig.-General G. C. Mackenzie presided, and introduced Mr. Houghton, who would, he said, "lay the burden of China upon their hearts, and help them to realise their responsibility towards the unsaved masses." Mr. Houghton began by describing the route of his journey, in the course of which he travelled eight thousand miles in different provinces of China, visited a number of missionaries connected with the China Inland Mission and other Societies, and meeting thousands of Chinese Christians. Commenting upon the fact that during that time they never saw a bandit, Mr. Houghton said there were many provinces in China where it was possible to travel in comparative safety. When they arrived in Shanghai in December, 1934, their first visit was to the Language Schools for men and women at Anking and Yangchow respectively. Most of the month of January was spent in the province of Chekiang, travelling by steamer, canal boats of various kinds, cars and buses. There then followed a trip of over 1,400 miles up the Yangtze to Chungking. Then on to Chengtu, the capital of Szechwan: from thence trekking right across the province back to Wanhsien on the Yangtze, a journey made on foot, or in sedan chair. Returning by steamer to Hankow they went south to Changsha, the capital of Hunan, then on to Nanchang, and again on to Yushan, back to Hangchow, and so to Shanghai. In early May they went north by train to Kaifeng, Honan, then to Tungkwan, Shensi, crossing the Yellow River, and then by train to Pekin and Tientsin, finally from Tientsin to Chefoo by steamer, and on to Shanghai. In the course of his Address, Mr. Houghton referred to the wonderful work that the missionaries had been able to do in some of the prisons of China. He also asked for prayer on behalf of the rulers of China, faced as they were with terrible problems. There was no other country in the world, he said, where there were so many professing Christians holding high positions in the country as in China.

Protestant Missions in the Congo A bulletin from the Congo Protestant Council conveys some good news concerning religious liberty and the progress of the Gospel in the Congo. It says:

> To know what God has done and is doing in Congo through our missions should increase our faith in our Master as well as in the glorious task to which He has called us, giving us all a deeper and richer consciousness of our dependence upon Him. Should, in certain areas, the work seem discouraging for the moment, let us take note of it, that we may pray anew for revival, and for a further manifestation of the power of God.
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> You will be interested to hear that His Excellency the Governor-General, during his recent extensive tours, met representatives of the Belgian, Danish and British missions working in Ruanda. From letters we have received from these missions, and from an interview we have since been granted by His Excellency, we learn that M. Ryckmans has conceded the requests we have been making during the past two years. So grave has been the situation from the Protestant viewpoint that a Memorandum had been prepared for the Mandates Commission at Geneva, but we are happy to say this was withdrawn. The Governor-General's new regulations ensure to Protestants the religious liberty for which we have been asking, the chief point gained being that no chief may now refuse a site for the building of a church of any persuasion. As the Home Secretary of one of the societies writes, "This is indeed a great answer to prayer.
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> In another part of Congo a priest, against whom we had unfortunately to make complaint owing to open persecution of our people, has been removed. In another Province of the Colony a well-placed Belgian official, known to be a Protestant, has recently returned from furlough—and with promotion. One does not need a very long memory to know that such simple statements as these are not without significance.

The late Mr. F. H. Hawkins The London Missionary Society and the whole missionary cause recently lost a valued leader and guide in the death of Mr. F. H. Hawkins, LL.B. He was a beloved Member of the Council of the World's Evangelical Alliance and served its central interests on several outstanding occasions. His personality and great arility won for him a place of honour and authority among the missionary bodies, and far beyond, and he was, until shortly before his home-call,

the Chairman of the Conference of British Missionary Societies at Edinburgh House. While Foreign Secretary of the L.M.S., a post which he filled for twenty-two years, he exhibited great statesmanship. He had first-hand knowledge of the fields for which he was responsible. He had visited China four times, Africa three times, and Madagascar twice; whilst he made many visits to the U.S.A. He was a great friend, a wise counsellor, and altogether a loveable man, as well as a great missionary.

Payment for Sacraments? A copy is to hand of a weekly paper published at Lagos, Nigeria, entitled *The Comet*. Its date is January 18th, 1936, and on page 2, under the heading, "6d. for a Sacrament," appeared a curious letter from "J. P. A. Jos." He said: "I am a native of Ijaw and Catholic by religion; I fully believe all the doctrines of the Church. My only motive of inditing this correspondence, is the practice in the Catholic Church in Ijaw district about the compulsory payment of sixpence for Sacrament by the confessors to a Priest before their Confessions could be heard by him prior to their receiving the Sacrament of Holy Eucharist (Communion). I am writing this with authority, as in no way of fabrication. I was at home in the early part of last year and witnessed every happening by myself. This practice is still in force in the following towns:—Ayamasa, Aleibiri, Sambou, Ecremo, Ozobo, Peretoru, and Agolomo, etc., etc. A good number of men, boys and girls were debarred of going to confession to receive the Sacrament the next morning for inability to pay the sixpence. . . . . Ever since my long sojourn abroad I have never come across practice of this kind in the Catholic Church. . . . I was quite amazed as my enquiries proved that such practices are only tolerable in primitive towns." This seems to be an interesting instance of Roman Catholic abuse which reminds one of the "sale of indulgences." Was not this a proximate cause of the revolt of Martin Luther?

The Z.B.M.M. We have been rather taken to task on account of the Note in our last issue entitled "The Z.B.M.M.—A Reluctant Farewell." In this note we quoted a portion of the "Farewell" contributed by the Hon. Secretary, Rev. E. S. Carr, and our correspondent, it is only one, thinks that, in fairness to those who may not share Mr. Carr's views, and those whom he represented, we ought to have quoted the whole of his "Farewell." We thought we had treated the matter disinterestedly, and we must remind our correspondent, and any others, that the point of view on such a matter is, from the interdenominational standpoint, different to that of an Anglican observer. An Anglican body merged into another Anglican body is an interesting and probably a useful amalgamation, especially in these days. The merging of an historic and essentially interdenominational body into an Anglican body is another matter—it is a loss to interdenominationalism, to unity in variety, and on other grounds, which we sought to take note of, and this, as our Note will evidence, we hinted at while expressing perfect confidence in the personnel and principles of the uniting bodies. Had it been possible for the two bodies to become a United Society for the Evangelization of India's Women another issue would have been the outcome, and there may be food for mature reflection in the suggestion. We are deeply sorry if our devotion to the Z.B.M.M. and the cause of interdenominationalism has given rise to misunderstanding. We had and have reason to believe that Mr. Carr, as Hon. Secretary of the Z.B.M.M., was voicing when he wrote his "Farewell" the feelings of many, and not those "in a very small minority." The matter is one of considerable importance. Although our space is limited we have decided to quote Mr. Carr's "Farewell" in full, and here it is:

> In saying "Farewell" we can well understand the intense feelings of sorrow and regret which may be uppermost in the minds and hearts of many of us who have known and loved the Z.B.M.M. The Society has been almost part of our very life. The fact that it owes its origin to a double call from India—on the one hand from British Statesmen, and on the other from a Hindu lady—to send Christian women to give to the women of India in their homes the message of the Gospel, convinces us that it is of God. The fact that it has been possible to carry on the work on an interdenominational basis has united us both at home and on the field in a very special way and has been an object lesson to all that united work on such a basis is possible. That basis appeals to Indians, who, as a rule, sit very lightly to our denominational differences, and fore-

shadowed a united church such as is now being contemplated in S. India. The blessing which God has so graciously vouchsafed through these more than four score years has encouraged us to continue in spite of many difficulties. The happy family relations which exist between the Committee and the home staff on the one hand and the Missionaries on the other have forged bonds of sympathy and union which it is very hard to sever. And, perhaps above all, there is the feeling of responsibility for a sacred trust committed to us. Are we right in letting it go or allowing it to devolve upon others? It is almost heart-rending to contemplate it.

In bidding farewell the apostles used three different words. In Acts xv., 29, the first synod of the Church of Christ, in writing a letter of instruction to converts from outside Judaism, ended with the greeting, "Fare ye well." The word means "to make strong," and we may reasonably interpret it "Be strong." In taking leave of the Ephesian Christians (Acts xviii., 21) St. Paul "bade them farewell." The word there used means "to arrange off from." If we think through that meaning has it not a special message for us at this time? We are "arranging off from" our beloved Z.B.M.M. as a separate Society; but so that the work may continue; and many of us—nay most of us, shall, in other circumstances, in another connexion, in another Society, still have a share in it; and the work which we love so dearly will—at least far the greater part of it—continue. It will be the very same work carried on in the very same places, by the very same Missionaries (for the present at least) and in the very same spirit of self sacrifice and devotion. May not this "Farewell" message then be interpreted "Carry on"? The third word was used by St. Paul when he greeted the Corinthian Christians at the end of his second letter (2 Cor. xiii., 11) "Finally, brethren, farewell." The word means—and is usually translated "Rejoice." Many of us, through the Grace of our Lord Jesus Christ, have learnt to rejoice even through bitter sorrow, through manifold temptation, through humbling experiences.

For many months we have been praying for God's clear guidance as to the future; and if—as we trust and believe—He has revealed His plan for us, and it proves to be for us a path of suffering let us seek for Grace to rejoice. May the Christmas joy of reunion be ours. We are uniting with a Society which sprang from us; which is carrying on exactly similar work in other parts of India; which includes many equally devoted and likeminded workers; and which—in spite of considerable financial strain, is giving us a warm welcome, accepting our Missionaries (some of whom are not members of their Church) and inviting members of our Committee and home staff to continue our work with them in the same cause.

And so—let our farewell message to one another be "Be strong," "Carry on," "Rejoice"; and, in order that the present work of the Z.B.M.M. in India may continue, let us put every ounce of our strength into it—by steady and continuing work, by generous gifts and above all by prevailing prayer.—E.S.C.

The Week of Prayer and Missionary Co-operation

Each year new evidence is forthcoming of the value of the Universal Week of Prayer as an aid to missionary co-operation. On other pages the reports from widely separated centres should speak for themselves, but scarcely a foreign post arrives at the Alliance House during the early months of the year without some communications adding to the known results of blessing in the mission fields. If one continent more than another presents advance in this direction perhaps Africa should be mentioned. As we write, two communications come to us from East Africa. Both happen to be from centres representing the Church of Scotland, and we quote from them as giving further evidence of missionary co-operation in its highest and most practical setting. The minister-in-charge of the Mission at Bandawe, Chinthechi, Nyasaland says:

> Our Union with the World's Evangelical Alliance has brought us great joy and blessings. Our topics held according to the appointment. On 12th January, six congregations united. The meetings were well attended with keen interest, and other societies amongst the audiences. I am sure that the meetings were graciously blessed.
>
> Our ingathering was noble as the number of the communicants was 1,355 who shared the Lord's Table at the General Meeting; the number at the General Meeting was uncountable. There was no room to hold them in the Church, therefore the meetings were held in the open air in order to allow all present to hear the addresses. May God bless His work through the Alliance, carried out round the globe.

Then we have a welcome tribute from an old friend, Dr. J. W. Arthur, of Kikuyu. He writes:

> This is a letter to acknowledge your kindness in sending to us a supply of the Swahili translation of the Topics for Prayer for the Universal Week of Prayer, 1936. We are grateful to you and the Alliance for your continued help in this matter, which is much appreciated.
>
> I would like you to know that in the Kiambu district of the Kikuyu country we were able to organise with other Missions in the area a series of meetings from Sunday, 5th January, to Sunday, 12th. With regard to our own services, we received much encouragement, and I learn that in connection with the services held at other places they too were blessed to God during that Week of Prayer. I think it is coming to be recognised amongst the Missions here the value of that Week of Prayer, and the sense of our fellowship with so many throughout the world at a time like that. I am sure that we receive the blessing of corporate prayer so widely used during that time, and we trust that our small efforts may under the blessing of God add blessing to other places.

Books Worth Reading

ABRAHAM — Recent Discoveries and Hebrew Origins. By SIR LEONARD WOOLLEY, D.LITT. (Faber & Faber. 7s. 6d. net.)

This volume is a valuable reply to "the assured results of the higher critics." What these "assured results" are we have never been told in writing, although we distinctly remember, some years ago, a request by a distinguished Evangelical that they might be tabulated. The Book of Genesis is thought by very many to-day to be pure legend, or at least legendary, and those responsible for rewriting the Bible for youth take this viewpoint and make the best they can of the accounts of the Fall, and the Flood, &c., and manifest their ignorance. In this important and really fascinating volume Sir Leonard Woolley, already famous for his excavations at Ur, the birthplace of Abraham, shows that the Bible narrative concerning him is substantially true. We say substantially true as the reader of this volume will find that alongside Sir Leonard Woolley's deep concern to substantiate the essential historical accuracy of the Old Testament narrative he frankly faces, and we think accounts for, difficulties in the narrative of the life and times of Abraham which would have remained unexplained except for the spade and the archæologist. Is it possible there were two Abrahams; if not, how do we account for the 175 years allotted to him, to say nothing of the years of Methuselah, and yet regard the Biblical dates as far back as Abraham as being substantially accurate? This is one question raised by Sir Leonard Woolley to which he applies the spade and a reverent mind. "At Ur," he writes, "were found clay documents dated to the reign of King Hammurabi, which bear the imprint of inscribed seals giving the names of three generations in a single family; the first man is called Ilshu-ibisha, his son is Siniqisham, his grandson is Ilshu-ibisha again: it is, so far as I know, the only instance of a Sumerian being named after his grandfather, but it does show that such a thing was possible at Ur in the twentieth century B.C. Nor was it a peculiarity of the Sumerians; Abraham's own brother Nahor was named after his grandfather, Nahor, the father of Terah, so that there was a precedent in the family for a grandson or other descendent of Abraham to have a name identical with his." (cf. pp. 280-281).

To understand this more fully one must read the book; it is, as we have already remarked, a fascinating volume, and the author has given to all readers further proof that the Bible, Old Testament and New, is trustworthy in its narrative of events.

WOMEN OF THE BIBLE. By WILHELMINA STITCH. (Methuen. 5s.)

The talented author of this volume has recently passed into the Presence of the Living Word. She will be greatly missed on earth, and this volume, her last, dedicated to her mother, who, we cannot but think, must have been like Hannah, "the perfect mother," so described by the author in one of her chapters, and concerning whom she adds "History is rich in examples of sons who have risen to great heights, and then acknowledged that their success was due to the influence and help of their mothers." What is true of sons is true also of daughters. We know of no book just like this one. The author made no claim to Biblical scholarship, she was not a theologian, but from a child had learned to read and love her Bible, of which she once wrote, "Two things go together which no man can part—Dust upon the Bible, drought with the heart." It is almost unnecessary to add that these pen portraits of Women of the Bible are living, and the lessons taken from them, written with inspiration and pathos, go straight to the heart.

A SATURDAY PILGRIMAGE. (A Further Selection of the Religious Articles published each Saturday in *The Times*). (*The Times*. 7s. 6d. net.)

When the first of these two volumes appeared we warmly recommended it, as we do the present volume. It is beautifully produced and eminently suitable for presen-

tation. Apart from this fact the articles themselves, so carefully chosen to meet times and seasons and so reverently and thoughtfully expressed, are full of inspiration and helpful counsel. *The Times* has fulfilled a further service to very many beyond its wide circle of readers by making these Saturday religious articles available in this form.

MEDITATIONS ON THE CROSS. By TOYOHIKO KAGAWA. (Student Christian Movement. 5*s*.)

It is a significant fact that a volume of this nature should be written by a Japanese, in fact by one of the foremost citizens of Japan. He is also one of the outstanding writers of Japan to-day in fiction, journalism and religion. He lectures in the universities and before the scientific societies of Japan, and albeit is also an outstanding influence over the factory workers and farmers. All this is due to Christianity, and in Toyohiko Kagawa's Christian life and example are to be found the secret of his personality and power. There are eighteen chapters in all, and that entitled "The Cross and the Blood of Christ" alone might well put to shame many a pulpit in this country, for how often is the Atoning Blood of Christ the subject of those who occupy them? "For nineteen centuries," Kagawa writes, "this blood has been the fountain of life and healing for the souls of countless millions. Through this blood-stained love which gave up life itself, we must receive the forgiveness of all our past sins, and the healing of all the wounds of our hearts."

MY GUIDED LIFE. By J. SCOTT LIDGETT, C.H., D.D. (Methuen. 10*s*. 6*d*.)

This volume will be read with keen interest by many others besides Methodists, of whom the author is perhaps the most widely known representative since the days of the Wesleys. It is difficult to believe that Dr. Scott Lidgett has exceeded four score years, for neither has his natural force abated nor his voice and pen lost anything of that even flow which reveals the well-stored mind and great breadth of outlook, withal a charitable and loveable disposition. He writes this autobiography with complete modesty, and he pays loving tribute throughout to many friends, of whom he remarks: "Throughout my long public life I have been strengthened and encouraged by the untold kindness and the sustained confidence of the many comrades and friends with whom I have had the happiness to be associated." An interesting and important feature of the volume is that section treating on the author's share in movements related to Christian Unity and Reunion. He was the inspirer of Methodist reunion, and the President of the first united Conference. He has filled numerous offices as a Free Church leader, including the Moderatorship of the Federal Council of the Evangelical Free Churches. The reader of his autobiography is taken behind the scenes of his close association with the late Archbishop Davidson. Mention is made of the Revised Prayer Book, and we believe Dr. Scott Lidgett's approval of the Book was referred to in the House of Lords. Nevertheless, the Book was twice rejected by the House of Commons, and the incident is only referred to as evidence of the fact then, as now, that even leading Free Churchmen may fail in desire for reunion to discern the subtlety of disguised Catholicism. The title of the volume is significant, and the reader will find a chapter entitled "Guidance" in which the author discusses the doctrines of several contemporary religious sects and examines them in the light of what he himself has fully realised during a long and honoured life, his belief "that God is in ceaseless and active relations with the human spirit," and that this is "a vital element of the Christian religion."

MAN — A SPECIAL CREATION. By DOUGLAS DEWAR, B.A., F.Z.S. (Thynne. 3*s*. 6*d*.)

This is a refutation of Evolution, and of that aspect which propounds the theory that man is descended from an ape, or some other kind of animal. Darwin comes in for a bad time, and we may all be thankful for another volume by a reverent writer who bases his conclusions solely on scientific grounds; anatomical, biological and geological. Everyone has a right to think they are descended from apes, but the evidence is against them, and instructed people who believe God's Word to be true from the beginning object to being included in any

Darwinian zoological garden, although they may not object to the garden of Eden.

EVOLUTION, FACT OR FICTION. By MAJOR E. C. WREN. (Thynne. 2s. 6d.)

This is another nail in the coffin of Evolution. The author draws upon the scientists of many nations and presents a case which if not unanswerable is at least unanswered.

FAITH AND SERVICE—God's Call to Youth To-day. By PETER GREEN. (Student Christian Movement. 2s.)

We appreciate Canon Peter Green wherever we find him, but we do not always agree with him. There is much that is helpful in this little volume, but we must plainly say we do not support the author's view that "the question of the Virgin Birth is of infinitely less importance than the question of the Atonement." There could not have been the one without the other, and it is a great responsibility even to suggest the shadow of doubt to youth about a vital doctrine of all Christianity and an essential article of the Creed of Christendom.

PECULIAR PEOPLE. By SEPTIMA. (Heath Cranton. 3s. 6d.)

It would not be difficult to penetrate the "thin disguise of pseudonymity" which surrounds the author of this volume. Let us be allowed to remark at the outset that, in our opinion, if public men or women are mentioned (as they are, and some are still living) then it is scarcely fair to withhold the identity of an author. We read the book through at a sitting, and then the question arose "Why was it written?" Presumably the author has read "Father and Son." Perhaps that inspired yet one more rather doubtful if not distasteful exposure of a father whose misfortune was not so much the doctrines he espoused but the mid-Victorian days in which Providence predestinated his existence. It is easy to scoff under the thin veil of humour and pseudonymity at what has become known as "the Great Revival," at "Mildmay" (of the past) which was one of its outcomes, or at "Keswick" (which finds unintelligible, if not absurd, mention in the volume), but thoughtful people, who may tolerate this kind of thing from "sweet seventeen" will not be so easily convinced either of its humour or its decency in mature years hidden beneath the pseudonym "Septima." Readers of this volume who may have known, or known of, the father and mother of whom it treats will regret there was not more restraint in the author's mind and pen. The "reactions" from Plymouth Brethrenism which the volume is supposed to describe, are not reactions to any better interpretation in everyday life of parental devotion to eternal truth; they only suggest reactions to "the world, the flesh, and the devil."

KING GEORGE'S LAST MESSAGE.

Our readers will be glad to learn that the familiar voice of the late King George Fifth is preserved for all time in a unique memorial Album of thirteen gramophone records issued by the Gramophone Company, and obtainable through any retail dealer. They will no doubt be eagerly purchased, and we recommend them to all. We are asked to point out that the profits from the sale of these records are to be devoted to charity; all, therefore, who wish to help the hospitals and other charitable institutions have a second reason for purchasing some or all of the records (they can be purchased singly at 6s. each). The collection includes speeches by the King ranging over the past twelve years.

The first is an "Empire Day message to the boys and girls of the British Empire," delivered in 1923. The series includes the late King's Christmas Day speeches to the Empire from 1932 onwards, but the greatest of them is one of the Jubilee records, which on one side conveys the whole atmosphere of the Jubilee Day procession as it was broadcast to the world, and on the other side the wonderful speech which at the end of the day the King made to all his peoples. Nothing so moving has ever been recorded with perhaps the exception of the speech on Christmas Day, 1935.

Mr. Baldwin's broadcast tribute to the King on January 21st, which occupies three records, completes the historic Album.

All books for review under this heading should be addressed to the Editor, "EVANGELICAL CHRISTENDOM" 19, *Russell Square, London, W.C.*1